Volume 21 January, 1922 Number 1

MAZDAZNAN

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MAZ-DAZ-NAN

Olando G. Beeler, Editor

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DIAGNOSIS

There is no end to the Study of Diagnosis when viewed from an analytical standpoint. Taking up point upon point, many definitions may be given; still, to get away from fundamentals means to get lost in a maze of similitudes that know no bounds. To realize the value of a study we must always return to first principles, even as does a composer who has to depend upon the scale, for variations are simply rates of vibrations, measured by the octave.

In Diagnosis we have primarily but *three* bases, with *two* inclinations in either case. Once we determine whether we are physically *based*, spiritually *based*, or intellectually *based*, we have the fundamentals governing the human constitution. The bases reveal the mental trend and power. It is most important to know whether the man is governed by his physical, his spiritual, or, his intellectual propensities. In case of ailmen

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tho the trouble be the same in either case, the form of treatment differs.

Applying the knowledge of inclinations as to high or low, we are in a position to determine the *mode of treatment.*

In diagnosing a case we should find the base first, then the first inclination, which leaves us the second inclination as a matter of course. Let us consider group *first.*

1. If the case is *physically based, spiritually first* inclined, then the *second* inclination is intellectual.

2. Is the case *spiritually based, intellectually* in first, then the *second* inclination must be physical.

3. Is the case *intellectually based,* the first inclination *physical,* then the *second* inclination must be spiritual.

Now *reverse* the inclinations and you have peculiarities to deal with which differ quite materially from the three principal groups just mentioned. Let us consider the *second* group.

1. *Physically based,* first inclination *intellectual;* the second inclination in this case is *spiritual.*

2. *Spiritually* based; first inclination *physical;* the second inclination is now the *intellectual.*

3. *Intellectually* based; first inclination *spiritual;* the second will be *physical.*

For a more detailed study, especially where we meet with complications, both in the physical and in the mental, it is well for us to know that group *one* and group *two* may be placed into *large* types and *small* types. This gives us six more temperaments to deal with and reveals to us the fact that "there is no rule without exceptions." Furthermore, owing to the extensiveness of conditions and environments brot to bear

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upon humankind, there are more *exceptions* in this world than normal beings. It is for this very reason that there is sickness, sin, sorrow, tribulation and heartaches; so much dissatisfaction, error, superstition, unbalancement. Such cases either belong to the large type or the small type. But before we are able to determine a case with absolute certainty we need to know principle, normality and law (rule). We must be impressed with the *normal* state of things, as then alone can we discern the abnormal.

If reared in disorder it is hard for us, later in life, to accustom ourselves to and appreciate order.

Dealing with diseased and abnormal bodies, it is difficult to know what a real normal body should be, and ere we know we lose ourselves in a maze of uncertainties.

To study animals may aid us to understand organic functions; still, it avails us but little when applying our discoveries to humankind. We need to know and move in the midst of health before we really realize the terror of disease. It is then we guard against evils, and deny ourselves yielding to temptations. Abnormalities and disease must not be our studies. We need to know first *what constitutes a perfect human being*, and know with absolute certainty characteristics, traits, temperaments, virtues, possibilities.

Let us continue to study man in the light of perfection, and tho the abnormal abounds, bear in mind how nature intended man to be, and see him in that light, that we may learn to know the means unto salvation, redemption and emancipation.

The learned man is seldom practical, while the practical man is as a rule crude and elementary.

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SERMONETTES

"Judge not lest ye be judged also."

"When I judge my judgment is right."

Right judgment depends upon right understanding.

To have understanding one must have knowledge of the things passed judgment upon.

An astronomer is a poor judge of cloth, while a tailor makes a poor chemist; still, in their own line they are experts.

A critic is a man who is incapable of doing better.

The inefficient man is generally the best instructor.

The man of many wants is seldom accommodating.

He who receives gifts without reciprocity is a professional beggar, and a beggar is a parasite in society.

When we freely give, and remain free from attachments as well as free from the expectation of praise, we cast good seed into the world, which will return to us a thousandfold blessings, tho it may not be until after many days.

It is better to be patient and labor untiringly than to fold one's hands brooding over disappointments.

Disappointments are a good fertilizer unto expectations to be revealed, but we must necessarily allow all disappointments first to decay, as must decay dung if it's to be used for good results.

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HINTS OF THE SEASON

Altho regular in alvine calls, it is well from time to time to use a cup of Black Haw tea at night. Some prefer it black, others find it to be more efficacious when used with sweet cream, and again, some temperaments require a piece of lemon in tea.

Women folks should have slippery elm tea three days out of ten, and flaxseed tea for ten days out of twenty-eight. There is a reason.

Cabbage, cauliflower, brussels sprouts and bean sprouts should be scalded and finely cut, made into a salad, adding French dressing.

Onions, raw, as well as fried in various ways, are essential at this season. Do not combine with starchy foods, if you desire the full value of vitamines.

A cold should be nipped in the bud by changing hosiery every six hours, and abstain from liquid foods, unless it be a hot lemonade every hour and a half. If needs be, take Syrup of Coccillana.

In case of rash and eruptions take fifteen drops (to a pony glass of water) of arnica internally, every three hours, and apply a reasonable amount externally every hour, using a camel's-hair brush.

In case of fevers apply boric acid to the skin every three hours. The raw white of an egg has to be used to start a meal on if ravenous hunger appears. Quite often the raw white of an egg satisfies, which is well, for a fever should not be fed.

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A great many of the best culinary artists are still making many a wrong combination in their menus. It is well to follow the main rule:

Fruits go with cereals and nuts, permitting alkalines, condiments, spices and extracts—but no dairy or yard foods.

Vegetables go with grains or cereals, oils (not nuts, as the latter gum up and entail the value of vegetables) permitting sugar, sweets, or saccharine, savories, sauces, dairy and yard foods.

Core or seed fruits (strawberries, blueberries, gooseberries, cranberries, apples, pears, loquats, pomegranates, persimmons) combine with *tuberous vegetables* (potatoes, turnips, carrots, taros, yamyams, salsify) when grated and mixed with flour—either grain or rice flour—and made into patties, cakes or fritters. But remember, no other dishes dare precede or postcede if the food is to be nourishing, vitaminic, assimilative.

Pulses are in a class by themselves, whether in a dry state or green (like peas, beans, lentils, garvanzas and other leguminous products). They should *never* be combined with berries or fruits. May be used with tubers or dough products. Dairy foods are permissible with pulses. But do not use eggs in connection with pulses.

Dairy foods should be used with grain dishes only, adding green vegetables to assist assimilation.

Eggs go better with grains or cereals, adding acidulous fruits or suncooked vegetables, *barring all tuberous vegetables* which ripen on or below the ground. Adhering to this rule, the albumen as well as alkalines chemicalize organic action and increase the vitamines.

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The study of combinations is by no means difficult if we but confine ourselves to these few simple rules and adhere to them. Little by little we learn of ways we can never acquire, altho we may devote much time to the study of chemistry, or food values. There is a knack even in culinary art, and to acquire it we must practice and become practical.

All *dollar-a-weekers* are requested to send in their menus for a week so as to arrange a booklet on the simple-life. It will be very interesting to learn how to tax one's mentality, scheming out the simplest and best methods of living, and remain within the dollar-a-week mark. A few suggestions are as follows: For *breakfast*: an apple, uncooked rolled oats, tablespoonful of bran, cup black cereal or regular coffee. At *noon*: lettuce leaves, or endive, one triscuit, one tablespoonful of peanut, olive, or salad oil. Hot water with cayenne pepper. For *dinner*: cold slaw with oil, one-half cupful of rice, barley, or cream of wheat, or soaked whole wheat, one carrot, turnip, or beet (raw or baked), one tablespoonful of raisins, or raisin tea. Those who are able to do a little culinary stunts may prepare various batter or dough dishes.

In all swellings the exhantimatic treatment is the safest and most effective. Slippery elm, mustard and belladona poultices are quite commonplace. Various muds are satisfactory; as well as euphorbian oils. An experienced or magnetic hand can be of great assistance, especially where one is receptive to a loving touch. A hot bath should be taken quickly; add a good handful of sal soda to the half tubful of hot water. Retire to bed and drink two cupfuls of hot lemonade, as hot as you can bear it. Upon arising take hot bran lem-

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onade first, before partaking of food. This treatment will break up a cold better than anything else.

It is necessary to have some kind of a salad with lunch and dinner, while breakfast should have some fruit, either fresh or dried fruits.

In all cases of digestive disorders take pepper tea, oil of eucalyptus, sassafras, or a mild cathartic every three to six hours.

Potato cakes and potato fritters (made from raw grated potatoes) are in order, and fill the bill completely, especially where the system calls for a trace of belladonna.

SCIENCE OF EATS AND EATING

One of the most attractive things in the daily walks of mediocre minds is that of "eats." With every turn in the road the magic word "eats" stares at you with unmistakable suggestion that leads to so many abnormalities which humanity has suffered in the past and suffers from today to an extent far beyond mathematical calculations. "Eats" is rather an enemy to progress and culture. It is the means used so dexterously by shallowness and narrowness, the great companions to the Adversary, commonly called Satan. "Eats" is the weak spot in the human cephalic, a part whereof takes command from the stomach and other corresponding factors of organic operations. Its foundation is laid in the plasm of intussusception, and extends into the fields of protoplasmic operations, yielding to desires of an aggregate nature. "Eats" have grown into a necessary evil within the process of evolution. But, because

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such a state exists there is no reason why we should yield to its unreasonable demands without the powers at our command to curb its influence so disastrous to advancement and liberty. The poor grow poorer by yielding to the magic touch of "eats." It cannot be and is not denied by the investigating, scientific minds that "eats" are the great evil in the world, causing physical, mental, individual, social, national and racial unbalancement.

If "eats" are a necessary evil, then we should at least know the reason why, and discovering such reason, we should make it a study as to how to meet that evil, as well as to discover means to so curb it that instead of being the first instance in our lives it be made the last instance; to be ignored in accordance to scientific measures and with it open a new field for our thot. Inasmuch as we have overcome many of our idiosyncracies and shallowness of mind, coursing thruout ages of geneological relations, and eventually learned to harness the powers that be, directing them into channels of usefulness; even so our ingenuity will help acquaint us with the atomic world which has been conducive to our being, and devise means unto the victory of mind over matter.

Instead of hugging the range and devising cooking devices, it may be well for such ingenuity to be directed into channels of chemistry and organic anatomy, studying the relation of man to nature in their true state, and with it discover the means assuring vitae.

It may be well for us to understand the products of the earth and determine the victuals intended to be used in an unfired state and the foods nature

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expects us to fire, so as to get the greatest amount of good. The seasons and their particular creations, according to climatic efforts, must be given thot. Temperament and characteristics of the individual hold out subject matter of study and analysis. Surely a little attention to scientific feeding will repay us for all our trouble. A thoro test for three months should make us experts on lines of "eats" and endow us with the science of "eating" correctly, and "eating" a course of foods that would not only prove economical to the checking account, but above all things keep us in good humor, make us more sanguine, lift us beyond the common level of drudgery, and lead us into channels of usefulness, beneficial to ourselves and society at large.

Surely, such must be the aim of every right thinking doctor, physician and reformer. To this end one and all the teachers of mankind must set a worthy example. Most of the members of the Family have agreed to remain within the Dollar-a-week course. Tell us of your experiences from month to month and how you managed. Of course, we discard from our menu, milk, cream, butter, cheese and eggs.

MEDITATIONS

We cannot cling to things if we desire to attain Bliss Absolute.

"Be still and know that I am God," is the key that unlocks the storehouse of the Infinite.

Open up the gateways of attainment and you shall never fall short of perfection.

To realize we must use the two-edged sword of truth. Truth carried upon thot waves will accomplish the expected.

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NEW YEAR BELLS

When the heart rings out the tuneful song of Love of God—then it is New Year that opens up before us, and we may enter with great rejoicing upon the path before us, sure and certain that all will be well. And all is well with me, once I realize that even a New Year is for my sake; a change for the better comes to me that I may forever remain in perfect youth. Like unto the Luminary, we are to arise and be on the increase in health, buoyancy, vril and animation, applying our talents to a better advantage, and aggregate the fruits of the spirit in which lies the glume unto success.

It is a New Year we are entering into, and with it new surprises, pleasant surprises, are in store for us. There are no other surprises but pleasant surprises if we can see beyond the ordinary, and fathom the Infinite.

We welcome nineteen twenty-two that the friendly help in store for us may accompany us day by day and point out the possibilities of life unto most glorious results, such as we would have wished and prayed for in the days gone by.

Nineteen twenty-two promises to become a year of much wisdom. Wisdom is to guide us thru our daily vocations, obligations, responsibilities, duties. May Mother Wisdom call out all the endowments necessary to keep us within the path of absolutism.

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ORACLE FOR THE YEAR 1922

Midnight, 1921, to January 1, 1922; nine minutes past 12 A. M.

By Dr. O. Z. A. Ha'nish

(Short Synopsis)

The old has passed away, behold, all things are being made new. . . .

The year of nineteen twenty-two will be known as the year of duplicity in every walk of life. Political relations will continue to disclose most intricate moves void of fidelity and veracity. Agreements and disagreements will follow one another with greater rapidity than the fluctuations in the stock market. . . .

Tho the combine will not gain any of the profits expected, the nations discredited will be brought nearer the desired goal and Germany, Austria and Russia enjoy the consideration of all the Powers. . . .

While America will be greatly occupied with serious economic questions, Great Britain will have gigantic problems to solve involving her dominions, with the result of losing her heretofore unquestionable right of supremacy. . . .

Germany shall enjoy credit by recognition given her due to discoveries of an inestimable nature, and proving superiority on fines of universal control. In view of moral understanding the utility of such inventions are to be retained for the consideration of cancelling her obligations. . . .

Russia will reach the turning point of history to the happy blending of mutual agreement leading to final prosperity, followed by innovations equal to the most successful of commonwealths. .

Jugo-Slavonia has very little to hope for beyond the ordinary terrestrial blessings of agricultural pursuits. Unable to cope with her neighbors, she will be forced to surrender many claims. . . .

France will fall into the hands of speculation with loss of prestige and power. . . .

Spain and Portugal will continue to enjoy innovations tending toward a higher economic state. . . .

Italy has a crisis to wade thru, leaving nothing but debris in its wake. . . .

The Balkan States will continue in their chaos, political and social, inviting intervention. . . .

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Turkey will come to its own. . . .

Azerbaizan, Georgia, Persia and Armenia will experience changes beyond expectation. . . .

China will exert herself and fling surprise into the political chessboard, commanding respect. . . .

Japan, with its social, reformatory and other internal problems, will face the greatest crisis in its history. . . .

India will stand at the brink of disruption. . . .

Australia shall awaken to its industrial powers and to a large degree control certain branches of the market. . . .

The rising of market values will bring about greater economic stability, and give due credit to international exchange.

Canada and Mexico are entering into the financial and industrial world, dictating reciprocity, while all of Latin America will take on a new turn in the political scale. . . .

Altho there will be a general crash in the manufacturing world, those equal to the demands made by advanced methods will recover every loss by exceptional gain. . . .

New ways and means will be employed in all lines—industrial, agricultural, etc. . . .

As to disasters, tho on the increase, they will prove but natural consequences of methods employed. . . .

The earth, in her attempt to adjust her course will manifest phenomena beyond the usual concept and knowledge, offering the scientists an opportunity to study her in detail. . . .

Science is destined to make its mark, and many new surprises will reach the thinking and unthinking world. . . .

In spite of unchained elements confined to localities of smaller area, crops will be exceptionally enormous the world over. . . .

Opportunities to harvest plenty and to spare will fall into the laps of the wide-awake, and make a start for accumulation and reserve preparatory to the great cataclysm destined to sweep over the earth during the years of 1927 to 1936. . . .

Although duplicity will mark every walk of life during nineteen twenty-two, those thotful and considerate will understand how to manipulate matters to their advantage. . . .

(To be continued in next issue)

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MAZDAZNAN PHILOSOPHY

In the ordinary sense there seems very little food for thot since the thotless man—like his animal ancestor—knows only of: *"Eat, drink and be merry, for tomorrow we die!"*

But the man of thot, once he lifts his eyes toward the mountain-top whence cometh salvation, once he views the expanse of the ocean revealing its boundless treasures, and his sight surveys the planes that suggest the bountiful, not forgetting to cast a glance upon the vastness and magnitude of ethereal Space still unexplored, realizes that inasmuch as there is no end to matter, there is no end to space, there is no end to creation, no end to manifestation, no end to man's estate.

Step by step man strips himself of the narrowness that held him earth-bound and he finds himself in a class all his own; a class that has kin only with thot corresponding to his own, a thot creative in tendency, even like unto the thot of God, the author unto creations, the spark whereof prompts the enlightened man to think and reflect before taking another step into new ventures.

There is more in Life, indeed, than the best of us are able at this hour to conceive. Even at our best we merely summarize subjects, make an index of objects which need to be considered in detail, and in full, as the days go by.

Were it not for the Master key now laid before us, our task to fathom the unfathomable would prove an idle undertaking. But now that means are placed at our command we can hopefully go on with our research

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work and learn to comprehend the magic illusions of substance that fill Universes and Nature.

The schoolroom has had its day and proved an excellent place to prepare us for the battles of Life that society had in store for us. The library is an innocent corner to muse upon what's past. The university is not to be shunned with its academic recitations and outdoor sports, but one or all of them have no lasting influence upon the man of the hour. Sooner or later time will claim us, and the world in general will confront us with its many demands, impatiently awaiting our answer and—supply. It is then and there that we find "there are more things in heaven and on earth than we ever dreamed of." In fact, the days of dreams are over and a cold, cruel world stares us in the face, displaying its pantomine of uncertainties before our eyes, drawing most vivid grimaces upon the screens of daily walks that fill us with fear and trembling, if not with disgust.

In short, in front of the proscenium everything looks well to the *spectator*, but behind the scenes nothing but anxiety awaits the *actor*. We have been spectators while passing thru the stages of childhood and youth, but now—that manhood and womanhood have come upon us—we are called upon to deliver our part while "all eyes are upon thee, O Lord."

In the ordinary sense Life is a most serious phenomenon, at a certain age, at least. Still, if we comprehend its real purpose and destiny, the scene changes, and where once upon a time we were spectators, and at another time actors, we now recognize the necessity of becoming managers so as to realize our receipts in full. Yes, managers we would be, to manage the affairs of Life to the end of our satisfaction, so as to make happi-

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ness all our own. The nation's cry is: "We need more *men,*" while the commercial world looks forward to "more *real* men," and the industrial machinery calls for "men who *are* mechanics." Opportunities are greater and more numerous today than in any decimal of generations past put together.

Statistics still show that nine-tenths of the products of the earth go to waste for want of willing hands, or brighter minds, to utilize the God-given treasures of the earth. Yea, "the earth is the Lord's and the fulness thereof;" a fulness of which the prodigal son, even in the midst of reduced circumstances, with ecstacy exclaimed: "In my father's house there is plenty and to spare!"

The men of possessions have not come into wealth thru "good luck," but seeing a good thing they took advantage of it.

All things are possible to him who recognizes that God is the Creator of all the good things of Life. Prompted by this good thot you shall be led by your higher and better self, good judgment and reason, into avenues disclosing the treasures of this earth; a delight to your heart.

Arise, then, in all the glory of your manifold gifts, talents, endowments and attributes, and assert yourself!

Everything conceivable is within you, awaiting your command.

To gain—you must venture.

To win—you must first be convinced that you have nothing to lose.

As long as petite things and petite notions, beliefs and relations hold sway over you, influence you—even tho against your will—you are a child of circumstances,

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and success shall flee from you as will flee the Spirit of Life from the dying. Listen to the voice of a great Savior as it whispers in your ears: "Let the dead *bury* their dead."

If you can't be a great promoter, be at least an undertaking undertaker to the"dead ones" around you and "land" them in *Aceldama*, the potter's field, until greater opportunities shall unfold to you what is best under governing circumstances. At any rate, "Be up and doing."

The men and women of success, whether in this or any other age and generation, have reached their goal thru observance of laws *inborn* or acquired. Inasmuch as some of us are born with the endowment of physical strength and health, others with gigantic mental force, there are those who are blessed with faculties sufficiently developed to see their way thru life clearly, while most of us "see" as if thru a glass, *dimly*.

To see as clearly as our successful contemporaries and competitors we need to remove the obstacles from our path by removing the spectacles of discontent from our eyes, the eyes that are the windows thru which shines our soul, the soul that will find the way to success—either in paths already hewn for us, or yet to be hewed by our own hands, as the case may be.

To accomplish what in our sanguine moments and in our visions we foresee, and would love to realize, we, if needs be, must cease to dream of the pleasures of Life and, like the prodigal son, leave the "husks," unfit for the comfort of an "Associate of God," and bid adieu to the "citizen" who would hold us down by suggestions, hypnotic spells and his bugaboo of animal magnetism.

If by nature we are endowed with vim and gumption there is no need of further encouragement, as "our own

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shall come to us." But where we are not so fortunate as to possess these happy faculties of "rustle and hustle," we need to exercise our latest endowments to the full extent necessary to awaken man's finer forces and vital energy so as to be a success.

It is most fortunate and worthy of our praise to note that Nature has been blessed with endowments of great possibilities even as to its smaller products, so much so that the earth shows no loss—everywhere gain and increase reign supremely. Mother Earth has no need to glory in the passing away of the one kind so as to have room to create another. She creates continuously while the passing away of the one kind or another proves endlessness in variety.

There is a good fortune awaiting every man. Fortune knows no favorites. He who comes to her will not be sent away empty-handed. But she will not condescend to your plane; he who desires to enjoy her smiles must search for her, free from the desire of a reward, and in the full expectation and confidence to gain her friendship.

"Come, let us reason with one another." Do not think for a moment that what you consider to be a pleasure today will hold good for any length of time. Soon the days of bitter remorse shall "nail you to the cross" and all you will hear is the cynic's words: "If thou art a son of God, help yourself!"

Better help yourself while you may. Wait not until hands and feet are tied. *Now* is the acceptable time to use your talents; *this* is the day of salvation from the ancestral yoke of surrender.

Do *not* surrender. *Be a man! Be a woman!* Created in the image of your God, you are here to witness that there is no end to the possibilities, while opportunities

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lie before you in numbers equal to sands at the ocean's strand; like pebbles upon mount and land.

If you are truly in earnest to make a mark in life and ease your pathway, make sure of the goal that knows no end; take thy cross upon thyself and at an opportune time plant it where it can be a burden no longer to you. Leave it to him who cares for crosses.

If you are really in earnest about your own success, whether it be in the accumulation of knowledge or invention, learning or profession, promotion or wealth, to rule with an iron rod or to lead our fellow-men with the meekness of a Christ-child, you need to live the life which assures you of one or all of these desires.

Say not that you know of men and women whose tactics are crooked and yet they prosper. It is not true. Before these referred to have reached the confidence they now enjoy, and perhaps even misuse, they had to pass many an humble initiation, and engage in denials, if not deprivations, blended with humility. Remember, "judge not, lest ye be judged also."

Remember that once you start out to head for the "golden fleece" or the "sacred veil," the "Kaaba" or the "coffers of Croesus," the "Wisdom Tree," or perhaps "Jamshid's Cup," you turn to no one, but *fix your eyes* upon the goal before you which holds out to you the blessings of a heavenly calling.

And now, remember, how much enthused you may be, how willing and determined, to go in search of your "birthright and blessing," if you bear not the armor "In God We Trust" and your heart turns faint at the battle array led by the sign of the "striped serpent," you will fall by the wayside. Take with you the thot: " Be happy and of good cheer."

Do not enter the game of Life unless you propose

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to do so "for the *glory* of the doing, the *joys* in battles won."

"Learn to live and let live," or in the words of the Savior, the Aramaic teacher: "I live—ye shall live also." Become conscious of the magnitude of Life and take pride in your ability to set aside the useless while the useful finds a most conspicuous place in every one of the calendar days of the year. Be religious in all the exercises of mind and body which assure you delight, for then the hidden forces of your endowments will come forth at an opportune time to demonstrate to you progress and higher attainments.

Remember at all times that the powers to be drawn upon for the sustenance of the forces within lie about you in superabundance. Draw upon the Infinite Life liberally, facing the Ethereal, and call in the Spirit of Life on the breath, that every talent may become inspired to bring forth the hidden treasures of the Life to be, and the success yet to be attained.

Breathe out thotfully all the consuming tendencies which still cling to your form due to acquired habits, not recorded in the Book of Life.

Breathe out the disease-breeding germ, whether of inheritance or bred thru suggestion.

Breathe out the accumulations of matter, morbid, acrid or adipose, and become the upright man to which the White Race is destined. Be an *Adam*—one erect—with the vertebrae of the spinal column set in perfect harmonious order, like unto the claviature of a perfect instrument. Be like unto Hayeva (Eve)—his equal—to take an interest and a hand in everything destined to assure success.

When your day's work is done do not allow inherited tendencies to lure your mind to broodings, but rather

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fix your eyes upon the needs of the *body* which has so admirably assisted you during the day and helped to carry out your plans and designs. Throw off the garments of the day and wipe the dross of daily duties from the Tabernacle of God. Dash hot water, alternated by cold, upon the body; give it the manipulations of your hands with the touch of an inspired virtuoso, or the brush of an artist. Prove your admiration for the *Temple of God* by draping it with the finest linen, festooning the outer part with most appropriate designs, revealing your perfect form in line and symmetry. During all these preliminaries *attend* to the rhythm of breath in its *inhalation, retentment, exhalation* and *arrestment.* Let all your attitudes, all the positions of your body, be attended to *on the breath.*

Going to the table to dine, hold yourself as stately as it behooves a hero of the day, yet with a smile upon your countenance that will inspire confidence, speaking in a language mild and soft, showing refinement, respect and etiquette.

Select from the menu before you only such foods that are destined for the perpetuity of proper organic action; food that will tone the stomach, cool a swollen liver, and vitalize the blood; food that carries no thot of death and decay, no thot of injustice or crime. Be moderate in all your habits and eat in regular routine, discarding all liquids from your bill of fare. Take your time with your meal if you desire to retain the brightness of your mind to watch the proceedings about you and gain clues to situations that promise to disclose opportunities never before dreamed of.

However you spend your evenings, let it be a time absolutely free from the thot of business, that you may enter the social function with freedom.

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Before retiring for your night's repose make your ablutions and take an inspiring aphorism, or prayer to bed with you, for the mind to concentrate on, while the physical constitution engages in laboratorial work of equalizations, balancing its obligations before the great clearing house of natural functions.

Arising in the morning, take to exercise and movements conducive to ready ablutions, empty your lungs thoroly by breathing one or more prayers *on one breath.* Give this body of yours attention, and the encouragement of a firm hand, prompted by the faith of confidence and assurance in the powers that be, the powers of atonement, and those of the Lord God Mazda, whose associate you are in thot, word and deed, who will lead you into channels of success.

Endowed with the consciousness of the ever-presence of mind, you can venture into the world, making your moves premeditatively as you would in moving the figures on a chessboard, absolutely certain of winning the game, ere the day's course is run and Korshed, the messenger of light, who illumines your path that your feet may never err or stumble, descends to the regions inviting you to slumber.

Arise, then, in all your majesty and glory, and meet the fate Providence has destined unto you, rejoice in the day of your salvation, for it is yours to enjoy Life thruout eternity.

Speak the following in a whisper, upon one single exhalation and repeat three times, morning, noon and night and whenever convenient.

Open, O thou world-sustaining Sun the entrance unto
Truth hidden by the vase of dazzling light,

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Soften the radiation of thy illuminating splendors that
I may behold thy true being.
From the unreal lead me on to the real
And unveil the magic illusions of the phenomenal
worlds that I may see the path unto Realization.

HINDU SCRIPTURES

Selection Three

A wise man must discharge all his moral duties, even tho he does not constantly perform the ceremonies of religion; he will fall very low if he performs ceremonial acts only, and fails in the discharge of his moral duties.

Religious acts which proceed from selfish views with regard to this world, such as offering prayers to obtain grain, or with hope of reward in the next world, are mediocre and selfish.

But acts performed with a knowledge of God, and without self-love, are introspective and worthy.

Religious exercises performed to obtain reputation, or for appearance of sanctity, come from inferior influences of the soul, and are of little worth.

The best worship is that which is offered without expecting to attain any particular object; and that which is the worst which is performed for the accomplishment of a particular end.

The religious exercise of the body is to be pure; of the lips, to speak always truly and kindly; of the thots, to control selfish inclinations and cherish benevolent tendencies.

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The worship of spiritual wisdom is far better than worship by the offering of things.

They who are ignorantly devoted to the mere ceremonies of religion, are fallen into a thick darkness; but they are in thicker gloom who are solely attached to fruitless speculations.

The Lord of Life should not be worshipped with faded flowers. Those that grow in thine own garden are far better than any other. With the flowers that are gathered, there must be reverence: itself a flower.

Why say I go on a pilgrimage to the holy city? Why long for the sacred wells? How can the true holy city be attained by an evil-doer?

Tho we live in the desert, sanctity is not there; neither is it in the sky; not is it at the confluence of holy rivers on earth.

Convert thy body into a temple; give up evil thots, and see God with thine transcendental eye.

Darkness is never dispelled by a painted flame; so Scripture will never free the soul from fear, without the light of inward experience.

Tho a dog were to roam to the sacred city, he would not thereby be changed into a lion; or if a swine were to travel to a holy spot, he would not thereby become an elephant; so no pilgrimage will make a saint of a man who has no holy aspirations.

Be thy creed or thy prayers what they may, unless thou hast truth within thee, thou wilt not find the path to true happiness. He in whom the truth dwells is twice born thru regeneration.

The source of final happiness is in the heart, and he is a fool who seeks it elsewhere! he is like the shepherd who searched for the lamb that was in his own bosom.

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Why bring stones from the hills to build fine temples for God to dwell in? God, as a living being, constantly dwells within you.

Any place where the mind of man can be undisturbed is suitable for the worship of the Supreme Being.

Selection Four

That Supreme Spirit, which thou believest to be one and the same within thyself, resides in thy bosom perpetually, and is an all-knowing inspector of thy goodness and thy weakness.

The ego itself is its own witness and its own refuge. Offend not thy conscious ego, the supreme internal witness of men!

The simple have said in their hearts, None see us. Yet God distinctly sees them, even the Spirit within their own breasts.

The light, like the morning star, which dwells in the innermost heart of every man is our refuge.

He is dear to me who is free from enmity, merciful, the friend of all nature, exempt from pride and selfishness, the same in pain and pleasure, patient of wrongs, contented with things, constantly in devotion of subdued passions and firm in resolutions.

He also is my beloved of whom mankind is not afraid, and who is not afraid of mankind; who is free from the influence of impatience and the dread of harm.

He is dear to me who is unexpecting, just pure, impartial, and free from distraction of mind; who is the same in friendship and hatred; in honor and dishonor; who is unsolicitous about the event of things; who is of steady mind; to whom praise and blame are the same.

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OPEN LETTER

Dear Friends:

Be Happy and of Good Cheer thruout the New Year!

For some years it has been the custom of the Los Angeles Mazdaznan Society to have a paid banquet at least once a month for the benefit of the Mazdaznan Press. The proceeds have amounted to considerable in the aggregate, and it has occurred to me that every Mazdaznan in the United States and Canada should at least be invited to cooperate in some definite systematic method of voluntary monthly contributions toward defraying the expenses of Mazdaznan publications.

Every year since the first publication of the Mazdaznan Magazine in 1902, our Mazdaznan Master, the Rev. Dr. Otoman Zar-Adusht Ha'nish. has personally paid the very large deficit of the publishing branch of the Message.

The Mazdaznan Magazine is doing so great a work that its value is incomparable to any other periodical. The cost incurred in its publication is very great in comparison to the subscriptions received, and the deficit must be taken care of in some manner. Only by systematic and collective effort, as individuals, can the greatest good be accomplished in this direction.

If every one interested will unite with us *to the full extent of their financial ability*, it should be possible to put the publication of Mazdaznan literature on a paying basis; thus enabling the profits to be used in the further publication of new books and other literature of vital importance in spreading the message.

May I hear from you soon?

Cordially yours,

Dr. Olando G. Beeler,

P. O. Box 1854, Los Angeles, Calif.

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CHANGING THINGS

I don't mind hauling chemical fertilizers and mix them with the soil that responds to our will. But why should I sustain that practice when the charging of that soil can be done by applying "Free Energy" to it? We change seasons by erecting hothouses. We can call down to our presence cold or heat. Is it not better to be scientific rather than to uphold phenomenal ignorance? We create undesirable conditions all because we remain earth-bound, forcing limitations upon ourselves instead of realizing we are infinite, everlasting beings upon whom matter has no claim. Matter is dependent upon the Infinite Intelligence within. Infinite Intelligence controls everything throughout the realms of matter, and is ever active. Though active in everything, it does not interfere with us or our designs, for free agency cannot be taken from us. We have to arrange our daily walks of life in accordance to our own free will.

Our endowments are the result of collective intelligences aggregated during the process of evolution. We have gone through a process of crystalization as to form, lacking nothing. We are to use our endowments to prove that within our being there is indeed Infinite Intelligence, as a result of focalization.

To God all things are possible. With the use of steam and water power we have been able to attract electrons, and with the conversion of it eased the burdens of the white man.

The Savior said, "My yoke is easy." Yours is hard. But once you begin to realize what you are here for, realizing your purpose and destiny in life, you will realize your yoke is easy; that it is an easy thing to

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live and get out of life great blessings. Think, reason and look ahead; foresee conditions, but don't loose your equilibrium..

To enjoy things of matter you have to be surrounded by your own kind; everything is due to company. If we have nobody to love and cheer, we hate. An artificial smile is degrading. Anything that is put on is degrading. You must retain respectful distance—love, affection, respect go together; then we radiate and, like the shining sun, we will enliven the hearts around us. Such a state is sunclothed day; no clouds to mar our joy. "Know ye not that the Kingdom of Heaven is within you." If you still live in expectation, you will continue to meet disappointment. But, clinging to Truth, ye shall be made free from uncertainty and enjoy the treasures of Divine Presence.

PREPARING THE GROUND

It has been proven conclusively that deep plowing is the most profitable, for it assures a good crop; altho it is equally true that fresh plowed ground should be allowed to lie waste, or be put into vetch or cowpea, to be plowed under as soon as the latter is in bloom. With such experience before us, when speaking of soil, and furthermore, the need of fertilization, or means of soil redemption, it should strike us quite forcibly, when considering the body, the human body, and its great possibilities, that we would fare better were we to use equally as radical measures for our redemption, instead of pampering or aggravating our nature with surface measures

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that fail to reach the core of our being. True, as pampered, sensitive beings, we shun every radical measure; we fear every effort, or strain, and prefer the comforts of sufferings, aches, pains, that lead us into a lethargic state of helplessness. We seem to be pleased with every little weed of joy, and every measly petal of sympathy extended to us, not thinking that if we but arose in all our majesty and glory and defied all encroachments of fear and superstitions the very quake thru our being would send to flight all our weaknesses and our bent to sin.

Pound this body of ours, squeeze it, frotate its surface, pull, jerk and wrench the extremities, dig into the very core of being, but keep in a perfect state of relaxation, a state of resignation, until the last notch of stability gives away. Then pull yourself together; use resistance. Once a week take salt and oil baths. Eat sparingly; drink herb teas profusely, especially flaxseed, slippery elm, senna-pods, sassafras, black haw. Think no ideas nor opinions. Simply look at nature around you, and look up towards the heavenly canopy at night—and "carry everything to God in Prayer."

Recent heavy rains in the vicinity of Reddington, near Douglas, Arizona, have uncovered the burial grounds of a race of giant people who are thought to have lived thousands of years ago. Parts of skeletons show the stature of the race twice that of the average man of today. One skull showed a thickness of about an inch and was in a state of perfect preservation. Pieces of pottery, ear rings, remains of charcoal fires and other evidences of civilization have been found.

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MOTHER'S VOICE

Edited by Maria Rose Ruth Hilton

No Nation can rise above the level of its Womanhood

FULNESS OF TIME

Cardinal Truths are eternal and unchangeable; truth cannot be circumscribed; no power in Heaven above or in the Earth beneath can obliterate the supreme fact, i. e., that God abides at the center of His Creations and however an infinitesimal fraction of His Thot engendered in and thru His Creation, it is sufficient to accomplish the *divine purpose* for which it was sent.

Man must accomplish his higher destiny; he must fulfill life's mission; he must be *true* to the *Trust* entrusted unto him by the All-wise Father.

God abides at the center. He has enthroned Himself in the heart of man. Therein He has erected His imperishable Altar and in the "fulness of time" God arises from His human manger and enters upon His ministry, accomplishing the purpose of Eternal Designs, the fulfillment of His greater destiny.

Hermes, the Great, the Master of Thot, the All-wise One of his day, said unto his Initiates: "When the fulness of time is come, I shall bestow upon you the power of the Divine Life." These words were uttered thousands of years ago by one who was the incarnation of the God-Thot or the Thot of God. He is represented as wearing upon his head the magic hat—helmet—with wings attached to the sides and as wearing upon his feet sandals with wings upon the heels. These symbols of the wings represent the *swiftness* with which the

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power of Thot travels. The helmet symbolizes the *power* of a complete discretion governed by *silence*. The *sandals represent a perfected understanding*. The "fulness of time" implies that stated period of time—Cyclic Day—when the culmination of all things has taken place which was entrusted to that particular span of existence. Even Time accomplishes its end and this is said to be the Days of Culmination wherein the Balance of Infinite Justice weighs, measures and numbers all *things* as well as all *beings;* and since *life* alone sustains and perpetuates *life*, it is well to look into those facts that are the essential aids toward accomplishing the grander, higher purposes of life.

O, to be mentally and physically *free*. What greater boon can life impart to an aspiring soul. What glorious magnitudes await those who have the *power* to reach out and grasp the *sword*, the *rod*, the *wings*, the *hat*, and to walk among men with bridled tongues. Let the indignities fall upon you; let the cup of iniquities overflow, but remember Him who bore all without a murmur. They did their worst, but "He opened not His mouth." What greater conquest is there than the conquest of *self*. The eyes may see; the ears may hear and the heart may feel, but violence shall not be done to the Spirit. Away to mountains; away to hills of the Lord, where anchored, rests faith, hope and love, born of God—then back to the Father's House, where there is plenty and to spare. The Divine Power that has born man into existence will continue to uphold that which it has created when man exercises his God-given intelligence and recognizes the *source* of *life* and the *origin* of his Divine Ego.

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HUMAN BATTERIES

Life manifests thru two expressions, that of man and that of woman. Each, perfect and complete within themselves, and yet wholly dependent upon each other for the consummation of the highest attainments that life on a material plane can produce, i.e., the promotion of love, happiness and felicity.

It has been ordained by the Ruler and Creator of this planet that where these two human batteries are drawn together by the law of attraction, blending their Electro Magnetic natures perfectly, there where these harmonic laws are understood and observed; perfect mating takes place, each complements the other unto the completion of a perfect whole.

Herein lies the foundation of life's most glorious and sacred trust—a noble, royal parenthood; and not until the laws of Higher Eugenics are understood and applied by intelligent beings, can nature produce her highest, best and holiest progeny for the furtherance of a God crowned Race—a Free-born Race. Higher Eugenics makes plain the way; opens the portals that lead to knowledge and understanding of nature's mysterious archives, wherein are held the sacred treasures of her boundless wealth.

When man knows himself to be the hidden crucible in which the Divine Alchemist kindles the elementary fires that are to consume the dross matter of uselessness, whose purifying flames are the Cleansing Fires of Regeneration, the Fiery Furnace in which the three Holy Children—(body, soul and spirit—must stand and not be consumed by its flames, then shall life yield up her hidden treasures and not until then.

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Our Blessed Savior said: "And they know not the *way* of life." Shall our Savior of today say the same of the children of His Kingdom, or, will we "Arise," like the Prodigal of old, and "go to our Father's House where there is plenty and to spare."

BE YE LIFTED UP!

"Lift up your heads, O ye Gates, and be ye lifted up, ye everlasting doors, and let the King of Glory in. Who is the King of Glory? The Lord God of Hosts, He is the King of Glory."

What constitutes the Gates, the everlasting doors? Egyptian Darkness, Materiality, Ignorance and Superstition—where the laws of nature are persistently transgressed and inverted, there we find the trend of civilization is rapidly downward, carrying the bulk of humankind in its wave of disintegration, on toward the abyss of ultimate destruction.

Ignorance is lack of knowledge; knowledge, wisdom and understanding are the "battering rams" that break thru these gates and "everlasting doors," when the King of Glory may shed the effulgent rays of His All-illuminating light, dispelling the darkness of Egyptian night.

And this is the acceptable time when mankind is to "break the chains and burst the shackles" stepping out upon the high-ground of self-illumination, where stripped of all illusions and delusions he may bask in the beauty of divine consciousness.

To breathe the Breath of Consciousness is to walk in the Ever-presence of God, where clothed with "power from on high" the realization of life's infinite possibili-

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ties open before us and the blessings of Heaven and the treasures of Earth unfold before our enraptured hearts. As God's Children are thus lifted into the clear light of life's unfading Day, all darkness, sin, sickness and adversity flee away. The latch of the Golden Gate has been lifted and the weight of the Everlasting doors has been raised—the powers of *light* have prevailed "Glory to God in the Highest, Peace on Earth."

GARDEN OF THE LORD

Life and its modus operandi and the study of the same go to make up the essential requisites if we are to enter the ranks of progression. Life holds out infinite possibilities and opportunities, but what matters that if we continue in the old time trodden paths of ignorance and sin; for Light shines for those who desire the light; Love abounds for those who have the power to attract it; Life flows free and whosoever will, may take of the water of life freely. The same may be said of all the attributes of God, they are presented to us upon the golden tray of life and what are we doing with these countless treasures? Shall we continue to cheat ourselves by our mental inertia; by our blind indifference to all the good which has been pro-offered to us by Providence; are we still going to hide behind the veil of false modesty, permitting that false Moloch to deprive us of the blessings of life and to take from us those signal joys that are our rightful inheritance as the Children of nature? Ah, yes, are we going to permit the adversary to outwit us in the pursuit of happiness and felicity—perish the thot. God has created all things, all beings and He pronounced them *Good*. Then

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shall we not uphold and sustain that Goodness? Surely we must, we cannot do otherwise, else we would be guilty of working against divinely established law and order.

Congeniality is based upon the law of harmony. Even life itself cannot express the beauty of holiness (wholeness) except all things are equal. We may plant the seed in the ground but if the constituent elements of the soil are not congenial to the seed, that seed cannot unfold and grow. God has planted the seeds of life in these human gardens—our bodies—which we must cultivate and impart our attention, our intelligence to the growth and development of the seeds that are of infinite variety, if we are to call out the hidden glume, the intelligence, within the seed. This work accomplished we reach the highest state of perfection in matter. Since "we are to be in matter what we are in Spirit," we may rejoice in having attained the Goal.

CHRISTMAS

Truth upholds truth; Life sustains life; the Chrystos thruout all aeons of time has lifted up the Christ even as Moses lifted up the Serpent in the wilderness, until by virtue of His Shining Brightness He has brightened the whole world; hence the Heralds continue their Divine Proclamation:

"Glory to God in the Highest; Peace on Earth; Good Will to man."

Everywhere the enlightened world continues to celebrate with great veneration the memorable Christmas Season, the season that is to usher in the consummation of man's highest hopes and wishes.

Christmas (Christ-Mass) Day will continue to hold

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its place thruout all time, since it has been divinely instituted by an Authority greater than that formed by any earthly or temperal power. Like the words which were the utterances of His imperishable Thot when He said: "Heaven and Earth shall pass away but my words shall not pass away."

Christmas stands for the birth of the Spirit. Easter stands for the birth of the Soul. Christmas also represents the turn in nature when the days begin to lengthen and when Khorshed bestows added blessings thru the increase of warmth, heat and power which gives new birth to the impetus of joyous springtime. Christmas is ever hailed with delight and pleasure. It is the one season of the year when the emanations of the heart triumph over those of the mind and all the pent up love of our being bursts forth into spontaneous joy and happiness. All the beauty of heart and soul unites in showering its hidden treasures upon all those it holds *near* and *dear*. So pronounced has become the custom of gift-making that it sometimes appears as if the greater significance is in danger of being lost sight of thru the complications of the lesser.

Be it ever remembered that Christmas bears a special significance to the enlightened western world, since the Savior came as the "Promised One," unto the White Aryan Race, bringing to them the message of Redemption and Salvation.

To the well informed, Christmas is not the Birthday of Jesus the Christ, but a Memorial Day consecrated to the Birth of Light, the Christ Spirit incarnate in the manger of human hearts of which the Savior was the embodiment; He was the Light Incarnate; the true Light which lighteth every man that cometh into the world; the Light that shineth in darkness and the dark-

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ness comprehended it not. "He was in the world and the world was made by Him and the world knew Him not." "But as many as received Him, to them gave He power to become the Sons of God." "In Him was Life and the Life was the *light of men.*" "And we beheld His Glory, the Glory as of the only Begotten of the Father, full of grace and truth." "Howbeit when He, the Spirit of Truth is come, He will guide you into all Truth and the Truth shall make you *free.*"

HAPPINESS

Every man, woman and child are seeking for happiness, blindly unconsciously, even ignorantly they pursue that imagery of mind and heart; thinking, hoping, aspiring to attain the long-sought for object of their hidden hopes and desires.

Happiness is man's birthright and in his pursuit of it he but follows the impulses of his nature. Even God decided it was not good for man to be alone and He provided for him a helpmate. Man and Woman belong to one another and all the machinations of good or evil minds will never change this sovereign fact. The blending of their positive and negative, electric and magnetic natures, unto a given polarity will create love, producing harmony and peace. Such a delightful state is experienced by the lover and his beloved—the chevalier and his sweetheart—and all the world loves a Lover. It is in this mirror of perfection that we may behold life glorifying life.

Here we behold life inaugurating its wondrous destiny upon planes of manifestation—divine epiphany, wherein is consummated the paradise of God on earth. This epiphany of love is the natural sequence where two

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complementary souls find each other. Even the wise of earth stand confounded before the glorious consummation of a love inspired by two enraptured souls and no wonder that the Philosophers of old spoke of this divine experience as "drinking from Life's perennial fount of Eternal Youth."

If we would know the beauty and power of love just meditate for a moment on what the condition of the world would be, should love be withdrawn from the Earth.

Life itself is manifest thru love: light would be powerless without love, for love is the *warmth*, the latent *heat* within the *light*. Life, Light and Love are inseparable. The highest power is manifested thru love; the most exalted intelligence is expressed thru love; the loftiest inspiration is imparted thru love; the richest and noblest thot, whether expressed thru poetry, music, song, art or literature has been inspired thru love. Love is the quickening power within life and is most wonderfully portrayed in the generation of electro-magnetic currents acting upon nature as a life-producing effervescence, charging every atom, molecule and cell with renewed impetus and power. He who conquers thru love is a conqueror indeed and into his hands are placed the keys that unlock the treasurehouse of heaven and earth.

This is the Royal Highway of Righteousness that leads toward freedom and emancipation; the Royal Pathway that leads the Regenerated Sons and Daughters into the land of freedom where the New Order of Things makes ready for the Coming Race—the Race Transparent.

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CONGENIALITY

Perfect congeniality and pure love seem no longer to be the real incentive for the companionship of the sexes; the true relation to each other for that reason is no longer fully understood. We must thus seek to fathom the true nature of love and also begin to understand the reason of the duality of sex and its advisability in a world of senses. Individually we know of no duality in sex but are united and blended into the oneness of all things, but outwardly we show but the one side of our true nature, so that as a man we show the masculine prominently and as a woman the feminine. Yet in either case both features are ever present and there would be no absolute difference to be found were it not that everything in matter of any complexity only reveals but the one part of its nature at one time as much as there is but one life at a time. As the past and the future merge into the present, so we are in the presence of all things not man, not woman, but individual. Only when dealing with the past we know not the present and when looking toward the future we forget the present. We are apt to forget our true nature as we view things in their presentation to us under different forms and fail to recognize the thing as it is in itself.

May this be as it is, one thing is certain, we find ourselves ordinarily speaking, not only divided upon sex lines, but also manifesting conditions peculiar to this dual existence. We must necessarily become acquainted with ourselves as man and woman and thereby learn to control and govern ourselves to the best of advantage to ourselves and everything that bears the stamp of humanity. How will we otherwise get to understand the great mystery of life? How will we

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ever fathom all these perplexing questions of the problem of life? How will we ever know our position and our duty to ourselves and each other if not by becoming acquainted with ourselves?

The sex question is of vital importance, indeed, and even after having taken this subject into consideration from every possible point of view not enuf can be said. When we come to think it all over and give the subject due thot we will soon have to admit that we stand before a great problem which holds more mystery of the life problem than we would ever have anticipated and that here questions are to be solved that are perplexing to science, religion and sociology.—*Inner Studies.*

GODLESS GOBBLING

"China has been in the eyes of all the world an orange to be squeezed. If the Western nations will now sincerely change their attitude, if they will make it their chief business really to help China, to give her sovereignty back to China, to give China a chance, to give her time, to be christian in international attitude as we profess to be christian in faith, then we can go to Japan and say: "You, too, will fall in with this change of heart or you will fall into trouble." But if the Western nations do not repent of their own godless gobbling of the world for selfish purposes, let them not waste time in pious preachments about humanity in Eastern Asia."—*Harry E. Fosdick, D. D.*

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FEDERATOR

Edited by Nellie Wheelwright

STUDY OF MAN

In the Study of Man we have determined a small sketch in order that the partly informed may brush up on matters geological, anthropological and otherwise, especially where man as an evolved being is concerned. In all the articles written on that subject, beginning with the Federator in 1918, we have endeavored to be brief, and thru additional data and material support the already gained knowledge derived from investigation on these subjects.

After a short survey of the races, viz.: the Black, Brown, Olive Green, Dusk and Yellow Races, we confined ourselves largely to the White Race, or the Aryan people. We have for convenience sake, as well as certain natural laws, divided the Aryan Race into *three great groups*, and subdivided each group into four distinct *tribes*, which gives us twelve different types to consider, types that correspond to universal and natural laws. An especial study would reveal to us the precise laws nature employs in her development of various types necessary to unveil her secrets.

Confining our study lastly to the White man we propose to discover in the last of nature's accomplishments means unto final achievements.

In the study of the Races in general we familiarize ourselves with traits patent to each and every race in particular.

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We wish to mention here that the term *Race* is to be applied to *Color* and not as frequently done by mediocre scientists, or writers, who use the term *race* where it should be *tongue* or *nation*. The American is not a *race*, neither is an Englishman a *race* different from that of the Welsh.

Eliminating all other Races in our present studies we may begin to classify the Aryan (White) Race.

As stated before, we find *three principal groups* to serve this purpose well, and once we determine the four divisions or tribes, which gives us the referred to Twelve Tribes, we can add to each tribe types of a variegated nature. Variety simply depends upon generation and miscegenation.

Nature herself does not deal with miscegenation. She is duty bound to revenge herself upon any and every imposition, or rather, a deed revenges itself within a certain course of time.

In a previous article we have offered a small survey regarding the *three Great Groups* and with it the Twelve Tribes. It may not be amiss to again repeat the classification:

SLAVS
(Physical)
Group I.

1. *Balkins*—Greeks, Rumanians, Bosnians, Bulgarians.
2. *Polites*—Poles, Lithuanians, Savoyans, Slovenes.
3. *Russians*—Kosacs, Georgians, Finns, Moravians, Lettvians, Livonians, Lapps, Soumis (and nineteen smaller divisions of little importance in our study, owing to the low standard in blood gravity, showing miscegenation with the Yellow and the Brown).

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4. *Jugos*—Austrians, Czechs, Bohemians, Hungarians, Esthonians, Circassians, Turkomans, Croats. (Magyars, a mixture of White, Brown, Olive Green and Dusk) and many more smaller divisions rapidly becoming extinct and reabsorbed into the original type.

LATINS
(Spiritual)
Group II.

1. *Iranians*—Persians, Afghans, Armenians, Hindus, Kurds, Ishmaelians, Syrians, Semites, Jews.
2. *Gauls*—French, Belgians, Luxemburgers.
3. *Mauri*—Spanish, Portuguese, Sicilians, Abyssinians, Siamese, Kabards.
4. *Mediterraneans*—Italians, Montenegrins, Servians, Romans, Gypsies, Patagonians, Lesghians.

ANGLOS
(Intellectual)
Group III.

1. *Celts*—English, Irish, Indians.
2. *Teutons*—Germans, Welsh, Scotch, Hollanders.
3. *Norsemen*—Swedes, Danes, Icelanders, Eskimos.
4. *Alpines*—Swiss, Norwegians, Tyrolese, Ukraineans.

These groups should be considered more fully from the basic standpoint of mental evolution and not the bodily or structual lines, as the latter yield to climatic and other influences, environments and conditions. We should take every group and tribe separately before we enter into subdivisions, where a part of a tribe undergoes changes due to peculiar influences, terrestrial, or provincial. Certain traits are common to all groups, and again there are traits that are absolutely local. The trend of thot can only be determined where the basic measure is applied.

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A WORD

All humanity now must look into the doorway of 1922, and the door stands open to those who desire in their hearts to perform their duty; and to make the good "better". None can say that this New Year, loaded down as it is with the imposition of time, is not full of opportunities to do better.

The first great urgent need of this present day is the Promotion of the Thot for a Federation of Nations that the way be cleared for the final Federation of Nations, a Federation that time will never shake, nor ever swerve man from the realization of the untold blessing of living in a state of Peace, a Peace that will be the embodiment of "Thy Kingdom has Come, Thy will be done on Earth as in Heaven."

Our attention must be called again and again to the Study of Man as the means to attain the desired goal. First to know our origin and the kinship to our own kind, then to perceive and have a thoro understanding of the tie of relationship binding us all, even to the very Universe. Thru the comprehension and application of all fundamental truths we will be enabled to attain the end aimed for, and suffered for by all the Saviors and Saints of God—a state of conscious Peace.

To christianize heathen countries only adds to the burdens of the White man and acts like water added to boiling oil.

There can be no peace, now we realize, but a common peace in all the world; no prosperity but a general prosperity. But *there can be no common peace and prosperity without common historical ideas.*

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CHEMICAL INVESTIGATION

Less than three centuries ago an outspoken student of nature sometimes faced the grim alternatives of excommunication, imprisonment, or death. Today he no longer needs to conceal his thots in cryptic speech or mystic symbolism. Altho the shadow of incomprehensibility may still darken the language of science, mystery is no longer necessary to protect the scientific investigator from persecution. The generally recognized value of the truth within his domains gives him the right to exist.

Modern chemistry has had a manifold origin and tends toward a many-sided destiny. Into the fabric of this science men have woven the thot of ancient Greek philosophers, the magic of Arabian alchemists, the practical discoveries of artisans, and ingenious chemical experimenters, the doctrines of physicists, the stern and uncompromising logic of mathematicians, and the vision of metaphysical dreamers seeking to grasp truths far beyond the reach of mortal sense. The complex fabric enfolds the earth—indeed, the universe—with its far-reaching threads.

The history of the complicated evolution of chemistry is profoundly significant to the student of human thot. Long ago at the very dawn of civilization, Hindu and Greek philosophers were deeply interested in the problems presented by the nature of the universe. They speculated intelligently, tho often with childlike naivete, concerning energy and the structure of matter, but they forbore to test their speculations by experiment. They builded better than they knew; their ancient atomic hypothesis, ardently supported but inadequately applied two thousand years ago, now finds itself installed in the

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innermost recesses of chemical theory. Independently ancient artisans and medieval alchemists, dealing with the mysterious actual behavior of things, acquired valuable acquaintance with simple chemical processes. After much chemical knowledge of facts had been gained alchemy sought the aid of philosophy. Thus, little by little, order was brot into the chaos of scattered experience. But strictly chemical knowledge alone was inadequate to solve the cosmic riddle; it had to be supplanted by knowledge of heat and electricity—agencies which produce profound alterations in the chemical nature of substances. Thus the study of physics was combined with that of chemistry. Again, since mathematical generalization is essential to the study of physics, this discipline was of necessity added to the others. All these powerful tools taken together having failed to penetrate to the ultimate essence of things, imagination is invoked, and physio-chemical dreams of today conceive a mechanism of infinitesimal entities far beyond our most searching powers of direct observation.

Chemistry has not grown spontaneously to its present estate; it is a product of human mentality. The science that we know today is but an echo of the eternal and incomprehensible "music of the spheres" as heard and recorded by the minds of individual men. The history of science, like all the rest of human history, is, "the biography of a few stout and earnest persons."

Chemistry has wide theoretical bearings, but at the same time is concerned with the crudest and most obvious affairs of manufacture and every day life. Chemical knowledge must form an essential part of any intelligent philosophy of the nature of the universe, and alone can satisfy one manifestation of that intense intellectual curiosity which today, no less than of old,

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yearns to understand more of the fundamental nature of things. Chemical insight, concerned with the intimate changes of the substances which are all about us as well as within our bodies, furnishes us with the only means for employing material things to the best advantage.

Chemical processes appertain in large degree to medicine, hygiene, agriculture, and manufacture; these processes depend upon laws of which the perfect understanding is essential to the full development of most of the activities of civilized life.

However obvious we may be of the inexorable laws of chemistry, we are ever under their sway. Our consciousness is housed in a mortal shell, consisting primarily of compounds of less than a score of chemical elements. The physiological behavior of our bodies is inevitably associated with the chemical changes or reactions among highly intricate chemical unions of these few elements. The driving tendency or immediate cause of the reactions which support life is to be found in the chemical affinities and respective concentrations of the several substances. Our bodies are chemical machines, from which we cannot escape except by quitting our earthly life. The nature of the chemical elements and their compounds therefore presents one of the most interesting and important of all problems offered to mankind. That the study of chemical problems of life is consistent with the study of man in a biological, a psychological or a spiritual sense is obvious. Today the epigram "The proper study of mankind is man" must be greatly broadened in order to correspond with modern knowledge.

Even an abstract chemical generalization must ultimately be of priceless service to humanity, because

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the extraordinarily intimate relation between theory and practice. The field is wide and it is traversed by many paths. What.now are the fundamental attributes of the elements? First and foremost among these stands *weight*—the manifestation of the all-pervading and mysterious force of gravitation possessed by all forms of matter. Hand in hand with this attribute of weight goes the equally inscrutable property of inertia —that tendency which causes a body once in motion to keep on moving forever in the same straight line, if not acted upon by some new force. The idea of inertia, conceived by Galileo and amplified by Newton, was one of the starting points of both modern philosophy and modern physics. So far as we know weight and inertia run parallel to each other. Of any two adjacent bodies, that having greater weight has also greater inertia. The atomic weights as every one who has studied elementary chemistry knows, represents the relative weights in which substances combine with one another. They are called atomic weights rather than merely combining proportions, because they can be explained only by the assumption of definite particles which remain indivisible during chemical change. Even if some of these particles or so-called "atoms" suffer disintegration in the mysterious processes of radio-active transformation, the atomic theory remains the best interpretation of the weight-relations of all ordinary chemical reaction. Indeed, it is entrenched today as never before in man's history.

Chemistry has indeed a many-sided destiny. Some of the more obvious uses of chemistry have become daily topics in the public press. America is gradually awakening to the consciousness that, because every material object is composed of chemical elements and

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possesses its properties by virtue of the nature of these elements, chemistry enters more or less into everything. Altho chemistry plays so prominent and ghastly a role in war, her greatest and most significent contributions are toward the arts of peace. Even explosives may be highly beneficent; they may open tunnels and destroy reefs, furthering friendly communication between men; dig ditches for irrigation; help the farmer in his planting and in many other ways advance the constructive activities of mankind.

Again, poisonous gases, confined and harnessed within safe limits, may render valuable aid to humanity, in preparing precious substances otherwise unattainable.

Already your attention has been called to the indisputable fact that the human body is, physiologically considered a chemical machine. For this reason, further knowledge of chemical structure and of organic reaction may perhaps revolutionize medicine as completely as it was revolutionized by the devoted labors of Pasteur. Chemistry may show how germs of disease do their deadly work thru the production of subtile organic poisons. In that far-off but not inconceivable day when the human body may be understood from a chemical standpoint we shall no longer be unable to solve the inscrutable problems which today puzzle even the most learned hygienist and physician. Is it not a part, at least, of the tragedy of disease, a relic of barbarism? A race which could have put as much energy and ingenuity into the study of physiological chemistry as mankind has put into aggregive warfare it might have long ago banished many diseases by discovering the chemical abnormalities which cause them.

May not the study of subtler questions, such as the nature of heredity, also lead us finally into the field of

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chemistry in our search for the ultimate answer. Even psychology may sometime need chemical assistance, since the process of thinking and the transmission of nervous impulse are both inextricably associated with chemical changes in nervous tissues; and even memory may be due to some subtle chemical effect. In the realm of thot there can be no question of the blessed service already performed by science in dispelling grim superstitions which haunted older generations with deadly fear.

More power is given mankind thru the discoveries of chemistry. This power has many beneficent possibilities, but it may be used for ill as well as good. Science has recently been blamed by superficial critics, but she is not at fault if her great potentialities are distorted to serve malignant ends. Is not this calamity due rather to the fact that the spiritual enlightenment of humanity has not kept pace with the progress of science? The study of nature can lead an upright and humane civilization ever higher and higher to greater health and comfort and a sounder philosophy, but that same study can teach the ruthless and selfish how to destroy more efficiently than to create. The false attitude toward war, fostered by tradition and by the glamor of ancient strife, is doubtless one of the influences which have held back mankind from a wider application of the Golden Rule.

There is, in truth, no conflict between the ideals of science and other high ideals of human life.

Fear not to go where fearless Science leads,
Who holds the keys of God. What reigning light
Thine eyes discern in that surrounding night
Whence we have come,
Thy soul will never find that Wrong is Right.

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Our limited minds are confined in a limited world, with immeasurable space on all sides of us. Our brief days are as nothing compared with the inconceivable aeons of the past and the prospect of illimitable ages to come. Both infinity and eternity are beyond our mental grasp. We know that we cannot hope to understand all the wonders of the universe; but, nevertheless, we may be full of hope for the future. Step by step we gain in knowledge, and with each step we acquire better opportunity for improving the lot of mankind and for illuminating the dark places in our philosophy of nature. Altho we shall none of us live to see the full development of the help which science may render to the world, we rejoice in the belief that chemistry has boundless service still in reserve for the good of the human race.—*Smithsonian Annual Report.*

PURE SCIENCE

Is it not strange that many years ago Huxley, with his remarkable precision of thot and his admirable command of language, should have indicated his dissatisfaction with the terms "pure science" and "applied science," pointing out at the same time that what people call "applied science" is nothing but the application of pure science to particular classes of problems.

Because of the stupendous upheaval of the European war, with its startling agencies of destruction—the product of both science and the industries—and because of the deplorable unpreparedness of our own country to defend itself against attack, there has been a great awakening of our people. They are being aroused to the vital importance of the products of

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science in the national defense. Arising out of this agitation comes a growing appreciation of the importance of industrial scientific research, not only as an aid to military defense, but as an essential part of every industry in time of peace. Industrial research conducted in accordance with the principles of science, is no new thing in America. Money expended in properly directed industrial research, conducted on scientific principles, is sure to bring to the industries a most generous return.

While many concerns in America have now well-organized industrial research laboratories, particularly those engaged in metallurgy and dependent upon chemical processes, the manufacturers of our country as a whole have not yet learned of the benefits of industrial scientific research and how to avail themselves of it.

So much has been said and so much remains to be said urging upon us the importance of scientific research conducted for the sake of utility and for increasing the convenience and comfort of mankind there is danger of losing sight of another form of research which has for its primary object none of these things.

The investigator in pure science may be likened to the explorer who discovers new continents or islands or hitherto unknown territory. He is continually seeking to extend the boundaries of knowledge.

The work of pure scientists is conducted without any utilitarian motive, for, as Huxley says, "that which stirs their pulses is the love of knowledge and the joy of discovery of the causes of things sung by the old poet—the supreme delight of extending the realm of law and order ever further toward the un-

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attainable goals of the infinitely great and infinitely small, between which our little race of life is run." While a single discovery in pure science when considered with reference to any particular branch of industry may not appear to be of appreciable benefit, yet when interpreted by the industrial scientists, the contributions of pure science as a whole becomes of incalculable value to all industries.

I do not say this because a new incentive is necessary for the pure scientist, for in him there must be some of the divine spark and for him there is no higher motive than the search for the truth itself. But surely this motive must be intensified by the knowledge that when the search is rewarded there is sure to be found, sooner or later, in the truth which has been discovered, the seeds of future great inventions which will increase the comfort and convenience and alleviate the sufferings of mankind.

When a master scientist does appear and has made himself known by his discoveries, then he should be provided with all the resources and facilities and assistants that can be effectively employed, so that the range of his genius will in no way be restricted for the want of anything which money can provide.

I would not restrict these workers in pure science to our great universities, for I believe they should be located also at our technical schools, even at those with the most practical aims.

It was Michael Faraday, one of the greatest of the workers in pure science, who in the last century discovered the principle of the dynamo electric machine. What is true of the electrical art is also true of all of the other arts and applied sciences. They are all based upon fundamental discoveries made by

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workers in pure science, who were seeking only to discover the laws of nature and extend the realm of human knowledge.

By every means in our power, therefore, let us show our appreciation of pure science, and let us forward the work of the pure scientists, for they are the advance guard of civilization. They point the way which we must follow. Let us arouse the people of our country to the wonderful possibilities of scientific discovery and to the responsibility to support it which rests upon them, and I am sure they will respond generously and effectively. Then I am confident that in the future the members of this institute, together with their colleagues in all of the other branches of engineering and applied science, as well as the physician and surgeon, by utilizing the discoveries of pure science yet to be made, will develop without number marvelous new agencies for the comfort and convenience of man, and for the alleviation of human suffering.—*Annual Report Smithsonian Institute.*

BIRTH OF THE RACE

Among the many marvels that modern science has brot to light none is more wonderful, and none less welcome, than that which defines the place of man in the scheme of nature—his origin and his kinship, physical and intellectual, with the whole vast range of living things. It is made clear that the several races of man today represent the culminating stages of a branching series which connect back thru simpler and still more simple ancestral forms to the primary manifestations of life in the remote past.

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As outlined by the researches of the naturalist, the story of a race is simply told. It is observed that the forms taken by the evolving life series were necessarily due largely to the environmental conditions under which they developed—that a world of waters molded forms fitted to live and move in the water, that a world of land developed distinct type accommodated to the conditions of land, and that an environment comprising both land and water brot into existence types adjusted to both land and water. On the land there were further adaptations to special conditions of the particular environment. The inhabitants of the plains differed essentially from the inhabitants of the forests, for while the one employed the four members of the body in locomotion, the other used the feet to walk and the hands to climb and to do; and here is found the point of departure in the shaping up of the special being called man. Fitness for higher things was determined by the forest, for life among the branches and the vines developed the grasping hand, and the hand made man a possibility. The hands alone, however, were not responsible for the full result, since had the race continued to dwell in the forest, man would today be merely a simple, undeveloped denizen of the woodland. The feet made the conquest of the earth possible. It is assumed that by reason of some undetermined contingency, such as great increase in population, the depletion of the forest food supply, or other gradually developing cause, the children of the woodland cradle were compelled to seek their fortunes in the open, and the real struggle of existence began, the struggle that perfected man. The grasping hand, freed from the forest and free to act inde-

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pendently of locomotion, led to the use of improvised implements in meeting foes, in preparing food, in constructing defenses and shelters, and finally to the shaping of tools, the initial step in the evolution of art, while the feet enabled their possessors to move with freedom in the pursuit of varied callings. Thus the hands, with the aid of the feet, directed by the rapidly developing brain, conquered the world.

Prolonged study of the available traces of man's origin and early movements as recorded in the books of books—the geological strata—has led to the view that the natal place of the race must be sought somewhere in southern Asia or on the great islands of the southern seas. As conceived today the outward movements of the human pioneer from the primeval home were at first and for a long time hesitating and slow. New conditions had to be met and diversified obstacles overcome, the exigencies of existence tending to develop the capacities of both brain and hand, and new environments to modify and emphasize the physical type of the isolated groups. We may think, for example, of certain groups of pioneers as they ventured into the open, turning their faces to the west, occupying the valleys, skirting the shores of inland seas, and climbing the intervening ranges until, in the fulness of time, the shores of the Atlantic were reached. Centers of population would develop at many points, and in western Europe traces of occupation recently uncovered date back to remote periods. From these centers expansion would take place in many directions. Not finding a passage to the western world beyond the shores of Britain, the population would from necessity spread to the east, where they would encounter other currents spread-

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ing to the north from the primeval home over the vast expanse of central Asia, these latter representing the great Mongol race which today comprises, with its many blends, the majority of human kind.—*Annual Report, Smithsonian Institution.*

THE DESERT OF GOBI

Mr. Edison in his questionaires, asks: "Where is the Desert of Gobi?" The question is an educative as well as geographical one: for about ten years ago Sir Aurel Stein, perhaps the greatest living Archaeologist, stated, that some of the most wonderful research discoveries ever made, had been discovered there. Many Big Game Hunters are now going to Gobi (also called the Desert of Shamo, famous for its shifting sand dunes) instead of Africa, and recently it has been surveyed by an automobile, taking two and a half months to complete the trip, by a Pole named Moskowsky, who had the indomitable courage to do it: so that it should soon be well known to all.

It is situated in the northerly part of the Chinese Empire, or Mongolia, starting in Eastern Turkestan, and being northeast of Thibet, and southeast of Siberia; and like the great Brahmaputra river, and its chief arm or tributary the San-pu in Thibet, is the World's present day Exploration Mecca—a veritable Land of Mystery.

This Brahmaputra river, which is the highest navigable one in the world, being in places 13,500 feet above sea level, presumably has its source in the Manasarowar Lake District, and after flowing from East to West, then South for 1,800 miles, empties itself into the Bay of Bengal.

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Another preeminent place of current exploration interest, is the Tanga range of mountains; apparently a northern extension of the Himalayas, which is also nearly 1,700 miles in length. Yet up to 1910, this vast range, which is practically in the Heart of the World, was not shown on maps, notwithstanding its extent, and the fact that it has been positively said, many of its peaks dwarf Mt. Everest.—*Anglos in Montreal Daily Star.*

WORLD'S NECKLACE OF THOT

At one State Fair alone 160 persons were poisoned on free samples of corned beef.

As long as Asiatic countries are behind the times disarmament appears rather untimely.

The Savior voiced: "They say peace, peace, but there is no peace."

Still it is well to talk about things tho to realize them is still in the future.

More and more is sane philosophy accepted in place of dogmatic creed, that found origin in priestcraft and a desire to keep the masses in submission. Ministers are wailing because their churches are not filled, but they give the people husks instead of grain. In the ancient teachings real truths are offered, as far as man can discern. When people learn that "As a man sows, so does he reap," churches and cathedrals, synagogues and chapels will not be needed, for each man will strive within himself to make future lives, as well as present ones, more nearly perfect.—*The Vegetarian Magazine.*

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Perhaps, if we paid a little more attention to domestic affairs, all foreign matters would come to a focus by far more rapidly.

Ere the light breaks thru the clouds there must be disappointments.

China protests that she wants to be left in peace and not in pieces.

Peace—we shall have it soon on the same condition that we got war. We must fight for it in the moral sphere. Peace has been promised from the first night of christianity, only to men of good will. Good must be at the bottom of the heart; without it, it is only a sham peace. With a clear understanding of our duties and a clear co-operation of our minds and proper co-operation of our vision, we can have perfect peace. The elements which are needed for the procurements of this peace are the same as in war—unity of purpose within the nations themselves and unity among nations.—*Marshal Foch.*

REVIEWS AND EXCHANGES

THE BIRTH CONTROL REVIEW by Margaret Sanger, the woman who dares and expounds many sound ideas needful in our days of eugenic ignorance. Published monthly at 104 Fifth Ave., New York City. Mrs. Sangers recent arrest tends to the publicity of the great cause of emancipation.

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MAZDAZNAN

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MAZ-DAZ-NAN

Olando G. Beeler, Editor

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DIAGNOSIS

It seems to be quite general for a student to be flippant on the one hand and over serious on the other hand, thus insufficiently self-controlled to realize that the knowledge of fundamentals alone assures stability in mind. We have to make it a point to always return to first principles, no matter what our mental wanderings reveal and to what extent our fancies stimulate the mental horizon. Even in drawing a circle we must pivot our compass firmly; and with a firm hand draw around the latter the extension of the dot, if the circle is to be true. To draw a line we must start with a dot, for a line, after all, is nothing more than the extension of a single dot.

Continue to bear in mind the fact that with all the variety and complexity in temperaments, there are but *three* bases that need to be considered.

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With each base we take into consideration the two inclinations, of which the one is in high or in medium, the other low or equal. A base is equal in measurement. For instance:

The *physically* based shows a fullness at the base of the head and the rear. The sides of the head are alike.

The *spiritually* based shows evenness on top of head, slowly descending towards forehead and back of head.

The *intellectually* based not only shows a square forehead, but quite often there is a protrusion toward the top line of forehead.

The *first inclination* is to be determined by the left side of the head, which always protrudes a trifle. Thus if the *physical inclination* is in *first*, the basic left side and rear of head protrude some, when compared with the right side.

In the *spiritual* inclination the left side of top of head protrudes, but not the right side, neither the very top.

In the *intellectual* inclination as the *first* the left side of the forehead protrudes.

The inclination in *second* does not show any protrusions, either left or right. There wherever protrusions occur on the right, when measured against the left, it would show abnormality. Such abnormality, if prenatal, denotes idiocy, high temper, radicalism, etc. If such abnormality is due to forced study, it reveals inconsistency, hatred, malice, hypocrisy, indecision, duplicity, etc. If such abnormality is due to the use of forced means, outside of nature's province, it brings on physical and mental discrepancies, oddities, abuse, fanaticism, etc.

It is well to bear in mind then that every abnor-

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mality is traceable not only to one, but to several causes, each of them affecting the mental nature, in which the circulatory, the nervous and glandular systems are drawn into sympathy, consequently developing physical discrepancies according to the law of parallels and correspondences.

A thoro analysis of the manifold peculiarities in the field of human deficiencies leads to as many perplexities as the social and economical disorder thruout the world. The panacea is not to be found in the study of evils, but in how to avail oneself of nature's laws and forces to check the current of abnormalities and enter the harbor of normality. We must consider the perfect man as intended by nature. If we find no *one* man or woman in history to answer such a purpose, we take several of them and create their best of characteristics into the one in our mind.

THE ONLY WAY

The only way for man to go is the proven way, the way that is a narrow way. The Savior states that the broad way leads to perdition. There is no doubt about it but that the majority go the easiest way—free from obstacles. But altho the way may appear free from obstacles it is full of danger, more so than the automobile highway in our days. The broad way of life is one of irresponsibilities; because of its glitter and flitter, its shame and pretense, its foolery and fallacies, attractive to the mediocre mind too lazy to think or to calculate—just flitting away this span of existence at the expense of future stability. Rather surrender to

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the gaudiness of the hour and be a slave forever than to resist temptations and be a living character forever.

Of course this broad way of life offers much teaching and preaching—that psychologized and hypnotized the mind may be stimulated and the heart paralyzed, that the true state of things may never be revealed. Thus with applied psychology at command the streams of humanity flows into the ocean of oblivion, there to be lashed by the towering waves of regrets against the shores of remorseful time, wrestling with unchained elements and returning in shrieks and groans of transmigratory entanglements that defy interpretation.

Turning away from the pool of distortion and vice we see another path—one that leads to the mountain top, one that reveals the heavenly canopy, disclosing absolute order and regularity; one full of hope and inspiration; one beyond the valley of the shadow of death and the deserts of agony and grief. There is a path, tho narrow like unto a dugway, a path, tho winding and full of curves. There is a way that reveals the beauty of nature, the sublimity of the skies. That way is oft steep and calls for extra effort in ascending it and demands exceptional caution in descending, nevertheless, with every turn in the way there are sights to delight the eye and to inspire the heart. It is the only way—it is the right way that gives true joy, a joy that never ceases, a joy that inspires and encourages, a joy that carries one thru every phase in the daily walks of life, and ends in Eternal Bliss. The only way is the way that comes to us at the hour of repose and in a state of peace. The right way is the way revealed unto us thru appeals to the Infinite who is the source of all life and who is able to point to Eternity.

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SERMONETTES

The average man returns love either by sweet words or rough deeds.

Love is real only where there is reciprocity prompted by felicitous deeds.

Shun the man who takes but never returns an equivalent.

It is better to love, tho distant, than to be calculative and near.

Love does not lose itself in spontaneous combustion —like the still waters, it remains tranquil upon all occasions.

People who market their love are to be likened to bargain hunters, fighting for remnants.

A love that fluctuates is not of divine order, but the promptings of unchained passion.

Cultivation of the mind may fit us for the daily walks of a commercial life, but the heart needs cultivation if mutual understanding is to govern our social life so needful to a state of happiness akin to the Kingdom of Heaven.

Ambition and aspiration are legal only when prompted by denials of a nature conducive to humbleness. The more humble we become the more we grow in knowledge and understanding of God and among men.

"Happiness in my heart" will help to surmount the steepest cliffs of superstition and step over the hugest boulders of ignorance.

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SEASON HINTS

February calls for baked dishes.

Onions in every form predominate. Should be used steamed in the morning; fried at noon; baked for dinner, and sliced raw, dipped in lemon juice, and consumed before retiring to bed at night. Onions go well with gruels in the morning; triscuits at noon, with toast for dinner.

A little black coffee, with an onion dish, always goes well and helps to charge the nervous system.

Garlic should be used twice a week. The better way is to rub a clove of garlic to a slice of hot toast. Two slices of toast suffice to a meal.

Rub a clove of garlic to a slice of dry hot toast; cut into squares quickly, put into a bowl; add a tablespoonful of chopped parsley and pour boiling hot water over it. Stir and eat. A dash of nutmeg will make it tasty as well as remedial, vitaminic, vril creative, and toning.

Agar-agar is in order. Should be used once a day, tho sparingly. One teaspoonful in the morning with our breakfast will suffice.

Dried fruits, including raisins, should be used dry, or soaked in claret or cider until they develop their natural size. If steamed, they should be salted. Use no sugar, if fruits are to be eliminators, tonics and vitamizers.

Too much whole wheat bread, toast and triscuits will prove binding; let up on it.

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Instead of tobacco, gum and cigars, chew dried fruits and crusts of bread. It will help cure the worst of liver troubles, as well as alimentary diseases.

With the use of fruits, fresh and cured, as well as a selection of fresh and sealed vegetables, we should use soaked whole wheat and eat doughgods.

The reason whole wheat bread does agree with the average person is because the burrs of the mill burn the bran.

Most satisfying is barley soup with onion and garlic added in reasonable quantities. Goes well with toast and lettuce, endive and kale.

Rice is wholesome when chilled with plenty of cold water immediately after boiling, then reheated with a little oil, and celery seeds added quite liberally.

All kinds of beans and peas are in order, and it is well to realize that as fertilizers they are to be used in small quantities, tho frequently, if not daily. The method of preparing pulses is almost endless. They can be made palatable and very nutritious.

Beans are far cheaper than potatoes because of their nutritive value. Adding brown flour to beans, as well as peas and lentils, will eliminate gas and other objectionable after-effects; while savories and herb teas used in connection with bean dishes will add glandular vril to the system.

When down and out, breathe out prayers with muscular abdominal force and take a small glass of hot lemonade every hour until relieved. Follow your promptings.

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More wholesome than bran is middlings (shorts) or the whole of the wheat soaked for twelve hours or more.

When the system is filled with yeast germs or other microbic interlopers until the blood is clogged and clotted, use large quantities of warmed beer, alternating with hot milk every two hours.

Universal prohibition drives many to the Father's house, where there is plenty and to spare, and where they are forced to learn to prepare their own brew. A roasted barley drink often fills the demand.

Rhubarb is to be used raw, if the remedial properties are to be extracted by our system.

Let up on potatoes unless they are to be for fattening purposes, in which case you want them deviled or mashed and rebaked.

Keep feet dry by changing hosiery twice a day or oftener, and use hot vermouth tea in small quantities before meals. Finish up with catnip tea, adding lemon juice, if you wish to defy the changes in weather and carry a happy, smiling face.

Carrots, beets and turnips give more vitamines when used raw. Otherwise they should be baked, but not steamed, unless used to flavor consomme or other dishes.

Cabbage is to be used raw, and where a change is permissible we can have it baked in an oven. To make it palatable, add an onion, a clove of garlic and two spice cloves. The slower the baking, the better. Olive oil is better in this case than cottonseed oil. Goes well with dumplings steamed in tomato sauce.

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Dandelions are on the market. Stewed in a casserole over a slow fire, they prove an excellent tonic.

If there must be apple stew, slice apples on slicer quickly, drop into oiled casserole and steam rapidly. Lemon juice added to it will develop medicinal value.

February calls for eliminators. Take two to three times a week equal quantities of senna pods and cascarilla bark tea.

We cannot recommend citrate of magnesia, as it has been tampered with. The same holds true of most of the proprietary prescriptions on the market.

When in doubt as to what to eat, have endive salad with raw onions, and dumplings with brown flour gravy. That means for dinner.

When unsolicitious about lunch, speak a few prayers on the breath and partake of a grated apple.

A few lettuce leaves and a handful of rolled oats will prove a good lunch.

Discard milk, cream, butter, cheese and eggs from your menu for at least six months and you will be on the way to recovery from most of the ills mankind has so thotlessly created.

Fresh fruits or vegetables do not call for salt, altho spices, savories and condiments quite frequently increase the medicinal value where combinations are chemically correct.

Roasts made from various pulses, singly and combined, call for rice or barley to make them more tasty

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as well as nutritious.

When soups are used in large quantities, do not eat any bread, if you wish to assimilate your food and derive all the good from your dishes.

Roasts can be made from grated turnips, carrots, onions and potatoes. Served with brown flour gravy many an ailment of the intestinal and alimentary region can be eliminated.

Salsify and parsnips are both valuable in glandular troubles. They should be boiled, mashed, mixed with rice or barley and browned flour. Spice to suit taste, and bake or fry over slow fire.

COOKING WITHOUT WATER

The study of dehydration of vegetables reveals the fact that vegetables exposed in a dry atmosphere are less injured than at the same temperature in an atmosphere of comparatively high relative humidity or moisture. From experiments we derive the fact that some vegetables should be steamed in their own moisture, without additional liquids, and others should be baked, and again most of them used in their own solarized state, if all the good is to be retained and vitamines to increase assimilation.

Potatoes, sweet and otherwise, carrots, onions, beets, turnips and cabbage should be baked in an oven.

String beans, peas, celery. tomatoes, sweet corn should be steamed in their own juice, in a tightly covered casserole, set over an asbestos container.

One and all foods may be used raw, when sliced, ground or grated.

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INEXPENSIVE FEEDING

Because of large quantities of manganese in leguminous plants there will be a big run on peas, clover, alfalfa and vetch. Alfalfa has been commercialized for some time and many by-products are the result of human ingenuity. It is to be regretted tho how little interest is shown in the culinary departments of our homes to plan inexpensive dishes conducive to better health, as well as to the increase of higher mental unfoldment. Surely, much of our time could be used to better advantage if in our gatherings, or at home, we presented new discoveries in the field of eats. Dishes, to be of value, must of course be inexpensive and nutritious.

Dairy and yard foods are expensive feeding, and to most of us detrimental either to health or mental development. They have the tendency to encourage latent diseases or to retard mentality. Both are good for the primitive man, or the man who cares little for his future health, or mental state. Under scientific treatment they can be made valuable. But how many of us care to devote time and experiments to foods upon which depends our progress?

We should direct our attention to the selection of fresh fruits and dried fruits. We should learn to combine them as we do when compounding remedial agents in the laboratory, where proper proportions are the leading rule. We should learn to prepare fruits in various ways and know when, where and how to add spices, condiments, flavors, extracts, herbs and savories, best suited to gain certain results. The same holds true of vegetables. Here we find

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a great field in the method of preparation and the effect to be obtained from combinations. We must learn to know more about absolute rules and the few exceptions that need to be known so as to meet all abnormalities and diverse temperaments.

Even as to cereals we need to understand when, where and under what conditions, and who needs cereals and how much, or how often. The difference in method of preparation also invites difference in effects.

When it comes to nuts it will be found that they have to be used sparingly. They are most effective when combined with fruits, particularly dried fruits. A little goes a long way. Every little discovery helps to overcome difficulties, and with each ailment removed the blood, nerves and glands are in position to perform their natural functions.

We say, "Knowledge is power." If so, it holds good with "eats" as well, and must tend toward a better body and a more powerful mind. As soon as we quit being money-mad and buckle down to legitimate business, we shall have the pleasure of enjoying good health and a happy disposition, which are worth more by far than all the treasures of the earth.

In the days of the Savior it was: "Father, forgive them, for they know not what they do." Today these divine words still re-echo their significance.

He who fails to live the life he confesses is an atheist, materialist, antagonist and by far more contemptible than a thief, for he is given to slander and criticism.

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ORACLE FOR THE YEAR 1922

Continued from last issue; given at midnight, 1921, to Jan. 1, 1922.

By Dr. O. Z. A. HA'NISH

Duplicity in every walk of life will continue to grow in evidence as the seasons advance.

With the very beginning of the year and on thruout the seasons, the angel of death will make his appearance as never heretofore among the leading factors of human kind. The very best and most renowned in political circles will quickly succumb, in most instances without due warning. In ecclesiastical circles the very needful element will be snatched away, causing gap upon gap, deferring the realization of much cherished hopes.

The financial world will loose its best financiers, causing rapid fluctuations in the stock market.

The industrial world will have to give up its brightest, most ingenious and inventive minds, causing much difficulty in reclaiming the already attained to solutions.

At the time of greatest need the men to be depended upon will have to give way to higher designs and yield to Providence no man has power to stay.

With the early frosts evident everywhere without exception, much damage will be done, but such damage will be repaired with the advance of the seasons, eradicating pests otherwise by far more detrimental to crops.

The largest yield will be given to Northern Asia, Central Europe, Australia, South America, North West of the United States and Canada, altho the Central States of the United States will by no means run short.

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The greatest storms, hurricanes, typhoons, ever raging, will be confined to the Pacific, much damage being done to islands and many a traffic steamer will meet untimely fate.

A general contagion, starting in the West of our country, working its way East, and lastly confining itself to Eastern Europe, will for some time cause much agitation as well as speculation; many will fall victims to this new disease, altho the rate of mortality will in no wise be increased above the average.

(To be continued)

GAHANBAR REMEMBRANCES

BY THE EDITOR

"For God so loved this lowly world
That unto it He gave
His own, divine, begotten one,
Humanity to save."

So reads the Coptic version of John 3:16, and here we read the key-note of the Savior's life and mission. The Savior said, "This is my commandment; that ye love one another as I have loved you."

Then what is love? Not merely mating. Mating may not have anything to do with love in its true sense. Mating is the physical union of two beings—each in the expectation that the other shall supply to the union what each is lacking in themselves. Love is something much more than that. Love means, first of all, consideration. Next there must be respect. And with consideration and respect there must be co-operation. Wherever love is, there will be found these three quali-

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ties. Wherever in a union of two people, or in a larger family, or in a group of individuals bound together by certain ties or recognized congenialities, the kind of love that the Savior spoke of is to be found, then and there you will find great understanding and wonderful accomplishments. As the family of the Saints of God on earth we must have consideration and respect for one another, and to these qualities must be added co-operation. Then only can it be said of us that we, too, fulfill the command of the Savior by having love in our hearts for one another.

Wherever there is love there is life, and activity is the proof of life. There is life and activity everywhere and in every thing. There is nothing inanimate except in appearance. The very act of disintegration is preparatory to greater ends. The form of manifestation alone changes. Life in itself is eternal. Even matter is eternal, altho going thru constant change. The purpose of life in manifestation is to be in matter what we are in spirit. In spirit, in intelligence, we are conscious of the divinity of self and of the infinity of the intelligence focused in us as individuals. In matter we are to attain to that same consciousness. And once that consciousness is attained in matter it can never again be lost so long as we continue to live in accordance with law and order in thot, word and deed.

Jesus said, "I and the Father are at one." The text says, "I and Abba are at one." Abba is the individualization of the Infinite Intelligence. My Abba is the Infinite Intelligence which we call God individualized in me—consequently the eternal ego—that which changes not—my ideal. The very form of the spelling symbolizes that which is changeless, therefore eternal.

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It is A-b-b-a anyway you spell it, whether forward or backward. "I and my Abba are at one." . . . "Wherefore be ye as perfect as your Father which is in heaven—your Abba—is perfect."

The attainment of true consciousness is then our first business in life. To that we must attain before we can possibly assume our true station and accomplish our part in the carrying out of infinite design.

To attain consciousness we must first analyze ourselves in the larger sense to ascertain the factors that we must deal with. First of all we find that we have what we call a physical body. Further search reveals attributes that we call respectively, mind, soul, spirit. These further reveal to us the divine spark, and the divine spark discloses to us the ego, the entity itself. Every one of the attributes of the entity, to operate at all, must operate thru some instrument. The human body is the composite instrument of all the attributes of the entity. As certain parts or organs of the body are instruments for one or the other particular attribute to operate thru, so the other parts or organs of the body are instruments for still other attributes.

Before proceeding further with our self-analysis we must first recognize that thru the physical body we are related to nature or the material world. Thru the umbilical cord during the period of gestation we received our very life blood thru the veins of mother. That blood, due to its gravity and particular chemical composition, carried with it the tendencies and characteristics of the mother and the racial spirit or ideals of the race to which she belonged. And thru the mother, by reflexion, we also inherited the characteristics of the father. And thru mother and father we find that we

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are directly connected with all our ancestry and consequently to all humanity and to the very evolutionary processes of nature. And these evolutionary processes in nature, altho very, very great in number, have repeated themselves in miniature in us as the form of our body-to-be kept changing continuously prior to birth. Just as we are on the one hand related thru the umbilical cord to mother nature, so on the other hand are we related thru the epiphysis of the brain to the Infinite in intelligence, space and time, or, in other words, to God, the universe and eternity.

So-called science knows very little about the higher functions of the body and still less about the operations of the mind. They know even less about the mind than they know about electricity. When we ask, what is the mind in itself, they don't know. When we ask what electricity is, they don't know. They think it is this and they think it is that. But whatever they think it is, it isn't. But we know that *electricity is the result of the divisibility of electrons.*

Where is the mind and what are its functions? The mind proper is confined to that part of the brain called the epiphysis. From the epiphysis as the center, thot is directed to the different parts of the brain which correspond to the different faculties or divisions of the mind such as reason, observation, etc. The epiphysis is composed of a spongy substance, funnel-shaped, and with the large end of the funnel at the crown of the head. That is the soft spot that is found at the top of the newly-born baby's head. Very often the skin is not grown over that part and it has to be trained or manipulated so it will grow together. That is the part thru which we are related to the universal, the

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etheric, the infinite. So, any way we take it, none of us is wholly separate and apart as an individual, but each of us is a link in the chain of the infinite relationship of life.

The epiphysis acts as the wireless receiving station to catch the infinite thot continuously emanating upon the ever-flowing waves of ether. The consciousness of the activity or functioning of this universal relationship constitutes the psychic state, or the soul. The soul is the state of universal consciousness and the function of the soul is to carry the thot-wave from the receiving station of the epiphysis to the spirit which has its home in the human heart. "As a man thinketh *in his heart* so is he." The soul thus becomes the bridge between time and eternity. It is the Khinvat Bridge of the ancients, connecting the shores of eternity and the sands of time. In tracing its functional operations we find that the soul uses the spinal cord and the nerves branching therefrom to transmit the thot from the epiphysis to the spirit in the heart.

And coming to the heart of the individual who is really alive and truly conscious, we find that the front chamber of the heart is filled with spirit-substance refined to its finest point where it has become etherealized. And this spirit substance is constantly moving as an undulating cloud, reflecting all the iridescent colors of the rainbow in constantly changing and most dazzling hues. Here is energy. Here is the impetus unto manifestation. Here is the court of the inner temple of God.

Jesus said, "Know ye not that your bodies are the temples of the living God?" "Ye are God and gods!" And here in the human heart we find the temple of the spirit. At last we come to the seat of life, the throne

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of the Almighty, the center of infinite consciousness individualized in entity.

And behind these rapidly undulating clouds of spirit substance, what is that glorious vision we behold? It is the veil of the Almighty reflecting the divine spark. The divine spark is not merely a name, a term with which to express an abstract idea. It is a living fact. In the nearest approach possible to us in its description we might say that it is the constant intermittent spark of life and thot received thru the epiphysis and carried by the soul function along the spinal cord and the nerves branching out to the heart, now reflecting upon the screen of the entity, or the veil of the Almighty, with such incredible swiftness that it appears as a constant flame of light continuously descending and never ascending, irradiating all the colors of the spectrum with such rapidity as to defy any lens to record it. And in the back chamber of the heart, behind this descending curtain of living light, is the hiding place of God, the dwelling place of the divine atom, the entity in itself. And in that consciousness of God, in that consciousness of self, or entity, time merges into eternity and space is transcended by the consciousness of the infinite in me.

When the mind fails in doing big things, our hands should be systematically exercised toward accomplishments.

Even the greatest mental giants among us do no more than their part.

A horse is more able to pull us than a goat; yet both exercise their full strength according to capacity.

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MAZDAZNAN SCIENCE AND FAITH

SYNOPSIS OF BREATH LESSON NUMBER ONE GIVEN BROADCAST UNTO ALL THE WORLD, IRRESPECTIVE OF CASTE, CREED OR COLOR, AIMING TOWARD FELLOWSHIP, FRIENDSHIP, A BROTHERHOOD THAT WILL LEAD MANKIND TO THE FOUNT OF TRUTH AS REVEALED BY MAZDAZNAN—THE ONLY AND STRAIGHT WAY.

Since we exist in a World of Vision, a sense world, we hold that Success depends, to a degree at least, upon the control we have over our senses and habits. We hold that God and Nature have endowed man with Twelve Senses, seven of which are now quite commonly known, as

Seeing, Hearing, Smelling, Tasting, Touching, Feeling and Intuition,

while the Five Intermediate Senses are less known or considered to be phenomenal, yet known to the Student of Nature's Finer Forces in Man, as

Thought Transmission, Telepathy, Spiritual Discernment, Clearsight and Realization.

The development of all these senses, in part or in whole, depends upon the individual's Dynamic Capacity, which is determined by inclinations peculiar to Temperament. Breath is the underlying principle of Life, and the rhythm in the inspiration and expiration, with the intervening retentment and arrestment, determines the development of the Body and Mind. To the extent

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that one's body suffers discomfort, ache, pain, disease—to that extent there will be found insufficient dynamic action in the expiration. Carbonaceous and other gaseous accumulations not only interfere with the oxygenation of the blood but infect it through deposits made by effete, morbid, acrid and other matter. In cases of physical discomfort or disease we use the "Yima Exercise" which brings immediate relief, arrests pain and disease. We do not claim for it the eradication of disease, but all trouble will be arrested until other natural means can be employed. A few trials will convince one of the efficacy of this Exercise.

MAZDAZNAN YIMA EXERCISE

First of all relax every part of your body, whether standing, sitting or lying down. Keep your chest out; hold muscles in check. Exhale slowly; do not move the chest. Empty the lungs to the utmost. As soon as it seems you cannot empty the lungs any more—arrest all further action. Do not move; keep your mind on the state of inaction and either count mentally to eighteen or more, or think a prayer. Now inhale through the nostrils fully, but with ease, and immediately empty the lungs as before, arresting all action for eighteen or more seconds and proceed as before for two or more times. Four times in all will suffice, although after a few hours the Exercise may have to be repeated. Hot water applications to parts affected may eliminate the trouble altogether, if taken in connection with the Yima Exercise. In some cases ice water is used for application.

To the extent one's mind suffers or lacks power to utilize its latent forces, or control one's talents for good,

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it is because the inspiration is too low and the dynamics lack the power required to keep the Mind in Tune with Harmonic Laws governing the Individual. When depressed, down hearted, disappointed, irritable or void of thought, when mentally overtaxed, it will prove not only a panacea, but the only means to set heart and mind at ease through the use of the

MAZDAZNAN AIRYAMA EXERCISE

Relax all muscles and throw out your chest. Inhale through nostrils slowly, but fully; always attempt to inhale a little more after you think you have filled your lungs completely. Now retain the breath and arrest all action and count mentally to eighteen or more, or think a prayer; then exhale slowly but completely, and immediately inhale as before, taking caution not to move the once expanded muscles of the chest; retain the breath again for eighteen or more seconds and thereafter exhale. This Exercise should be taken three to five times just before-sitting down to study or taking up mental work. Do not take this exercise immediately after a meal.

After some tests and attention paid to Postures, particularly keeping the chest in place and the chest muscles in check the student will readily understand the difference in Chest expansion and Lung capacity; the latter being our aim so as to give freedom to Dynamic development and eliminate all adhesions. It will be readily seen that training certain governing factors of our mechanical organism a certain physical and mental speed may be attained that will assure to the man of the hour all he aims for in this life, assuring to the thinking that he who takes advantage of all God-given powers

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must win here, now and forever.

The man manually employed should make it a religious habit to breathe out a prayer of the length of the Lord's Prayer upon one single exhalation and do so three times in succession every three hours during the day or whenever showing signs of fatigue. Those who entertain scruples regarding the Lord's Prayer may select two or more quatrains of Omar Khayyam's Rubaiyat or such Aphorisms that are to one's liking.

After some more good results obtained through these simple practices the better thinking and ever aspiring man realizes the necessity of Systematic Training the same as he does when desirous of becoming proficient in music, painting, sculpture, etc.

We shall now be ready to take up the Study and Practice of

MAZDAZNAN RHYTHMIC BREATH CULTURE AND HEALTH EXERCISES

which give a complete outline of the relation of all component parts of the body to that of the threefold nature of the Mind, the endowments of the Soul and the attributes of the Spirit until man's Entity or Ego recognizes the Divine Spark within and with it realizes man's higher Destiny on earth and—as if born again, but born of the Spirit (Breath)—becomes quickened unto a desire born of God, to direct all his inherited talents and those now acquired and acquiring, for the good of his kind and kin and the Glory of God.

All these studies are offered voluntarily, placing no restrictions upon pupils, who remain non-obligatory, as the work of Mazdaznan is absolutely Catholic and purely educational and philanthropic, having but one

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object in view: *The Coming Race.*

The subject of BREATH is too serious to be treated superficially. Science, with all its praiseworthy achievements, has as yet been unable to define that which giveth Life, sustains Life and perpetuates Life, and though it may know the proportions of the elements in the air, cannot fuse life into a single cell, or in the words of Jesus:

> *"The wind bloweth where it will and thou hearest the voice thereof, but knowest not whence it cometh and wither it goeth."*

And in the words of the Rubaiyat:

> *"For to the smallest insect nought can they impart The Breath Divine—when it to thence depart."*

Mazdaznan Science of Breath is for young and old; man, woman and child. To the child it will make even the most difficult studies mere play; the mature in years will soon find himself in a position to use his talents and make good all his deficiencies; the narrow-minded will turn cosmopolitan; the shallow-minded will become tolerant; the pessimist grows toward optimism and the religious enthusiast tones down, while the materialist returns to first principles; the old and decrepit grow young, hale and hearty, and whatever the desire, wish or longing, man realizes that all things are within his reach as to the Prodigal Son was the "Father's House where there is plenty and to spare," yet to reach this House of Endeavor the Prodigal Son had to "arise and go."

Mazdaznan points "the Way unto Truth and Life," but you determine the "arise and go." Mazdaznan

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cannot persuade you; it dare not influence you or beg of you to "arise and go." Mazdaznan can only invite you to "Come, and take of the Flow of Life freely."

OPTIMISTS' CREED

"To think only of the best,
To work only for the best,
And to expect only the best."

Truly there is much food for thought in this maxim. It has much in it that reflects that old Zoroastrian maxim of "Hu-Mata, Hu-Hata, Hu-Varashta," which, interpreted, is "Good Thought, Good Word, Good Deed."

Truly, it is inspiring, constructive, and optimistic.

Truly one who will think only of the best—will assuredly work only for the best, the divine law of justice will return to the one who thus thinks, speaks, and does the best—the fullest measure of the best.

One writer has said, "Thoughts are things with body, being, breath, and wings"—and certain it is, "As a man thinketh, so is he."

We may all recognize the beauty of the philosophy of our maxim—it is one thing to recognize and believe a truth, but quite another to make application. As we look about us in the world (as it is today), we find much of contention and strife and little of co-operation and understanding.

We find religious striving for position and supremacy, stoutly condemning followers of other faiths, instead of co-operating with one another when there is so much work to do.

We find nations likewise striving for supremacy,

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interpreting Might as Right, instead of trying to understand and solve one another's problems in the light of logic.

We find doctors of different schools fighting one another, instead of all co-operating to solve the problem of assisting nature to effect cures.

So we go—seeing groups of individuals banding together, fighting other groups, much as in the old feudal days, declaring that the others are in the wrong—let us pause—but don't let this picture cloud our vision, for we may see many hopeful signs on the ascending horizon. We see an increasing degree of co-operation among the individuals in these groups; they are seeing that what affects one affects all. They are co-operatively competing today (a big step in advance of the old cut-throat methods of yesterday), learning thru the practical lessons of experience that they can accomplish more thereby. Who knows but what the power of public opinion will lead gradually but surely to an understanding between groups. If we all could but apply this maxim: "To think only of the best"—not our selfish individual or group interests, but the best for all concerned; "To work only for the best" would be but the action impelled by our thoughts; "To expect only the best" would be translated into the actuality of "Receiving only the best" as a result of our application.

So may we endeavor to a larger degree to make it a part of our daily life:

"To think only of the best,
To work only for the best,
And to expect only the best."

Sent by D. S.

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MAZDAZNAN DECLARATION OF FREEDOM

1 Mazdaznan declares Universal Amnesty from Sickness, Sin and Sorrow and announces Freedom of Choice through the Spirit of the Times, born of good behavior, through our Savior Liberty in whom we trust, or—"As man thinketh so is he."

2 Mazdaznan declares the Source of Man to be the Ever-active Thought of Mazda in whom and through whom all things are equal.

3 Mazdaznan declares a just share of this world's goods to the extent of one's application of Individual Intelligence and the interest of timely investment during the Periods of Creation and the Process of Evolution measured by a Standard of Perfection, or—"What man soweth that he shall reap."

4 Mazdaznan declares that throughout Space moves the Ever-creative Thought of Mazda commanding Activity and Life, expressing the designs of intelligence through complex manifestations, verifying its limitlessness through the variety in matter.

5 Mazdaznan declares that the Existence of Matter and its consequent Processes of Evolution through the four Dimensions of Space, depends upon our Mental Perception, recognizing in the Variation of Manifestation a Complex Whole, or—Monism in Panism and Panism in Polyism.

6 Mazdaznan declares to be the oldest and most comprehensive Educational System of Individual-Collective Thought, embracing as it does every Essential Truth embodied in the Aryan or Zend race, substantiated through Ainyahita, revealed through Zarathushtra, approbated and declared by Jesus, founded upon Genesis,

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and borne out by the Science of Evolution, revealing unto man his origin, purpose and destiny; offering solutions to the most complex problems of life; pointing out man's final perfection, the means whereof are founded upon experience and observation as guided by Intuition and Reason, God and Nature, so ingenuously systematized that it commands respect, whether devised by man or revealed by God.

7 Mazdaznan is organized from Eternity unto Eternity, and in revelations and literary wealth offers surprises equal to those of the growth of the seasons, keeping abreast with the demands and requirements of time.

8 Mazdaznan declares to be "The Eternal Religion that stands behind all other religions," revealing the tie that binds finite Man to his Infinite God—Mazda.

9 Mazdaznan declares that: Thought is the incentive unto Manifestation, and wherever conscious of its Presence in the Realm of Spirit, Soul, Mind and Body, equalizing matters of the Elementary, Mineral, Vegetable and Animal in sum and substance, there Life reveals its potentialities of the Past and points with the Magic Finger of Destiny unto Man's ceaseless Possibilities in the Future for the Perfection of all things.

10 Mazdaznan declares the Supreme Intelligence to be in All Forms of Manifestation, animate and inanimate, and realizes in the hearts of all mankind the Altar of the Eternal Flames of Love emanating the Life of Mazda, who is "a God of the Living, and not a God of the dead."

11 Mazdaznan declares that God has manifested, is now manifest, and will continue to manifest; but "is neither limited to the form of a man, nor the form of a

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woman," for Space and Time abound with endless formation.

12 Mazdaznan declares that

a) Religion, to be such, must prove by virtue of daily exercise the imminent knowledge, revealing the tie that binds finite Man to his Infinite God, the only Source of Life, Light and Love, unconditionally and freely imparted.

b) Philosophy, to be of any value to the individual, must deal with questions of vital importance, meeting the requirements of time, proven by facts undeniable and harmonious with the planetary and universal laws.

c) Science, to be of benefit to humanity, needs to confine itself to Nature and Nature's Laws, proving by virtue of corresponding relation between the objects of life the Manifestation of Variety as a means to an end, considering the processes of Creation and Evolution as ever changing but never ending.

d) Sociology is to meet the requirements of time, showing by means of self-respect, right conduct, behavior and the exercise of individual rights, the possibility of union and harmony in the blending of individual complexity unto altruistic collectivity, recognizing perfection in every sphere, phase and place, for the final redemption of man from the dual aspect of life lost in class-consciousness.

13 Mazdaznan declares that: The greater the variety of ideas, and the farther-reaching the complexity of Thought entertained, the grander the sublimity of the forthcoming of the Divine Individuality in Man.

14 Mazdaznan declares that the Principle of Life contains the Solution as to the Problems of Life, and that

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the recognition of it corresponds with the degree of one's unfoldment and the application of one's attributes, in the results whereof no one but the individual poses as the principal factor.

15 Mazdaznan declares that the Systems of religion, philosophy, science and sociology are but means to an end and not the end of man's endeavor. Purely means to aid the invalid mind to gain a foretaste of Truth and to stimulate the Thought unto efforts leading to an understanding of the Truth, which Truth is Holier than the Holiest, and is latent in every individual, ready to be expressed thru the collective state according to governing conditions.

16 Mazdaznan is the Thought of Masters and the Master-Thought that masters all the things of destiny for our good here, now and forever.

17 Mazdaznan is a Message unto all mankind, irrespective as to creed, caste or color, declaring the "Peace that surpasseth all understanding" and removes all misunderstanding.

18 Mazdaznan declares that in the recognition of Our Being not our denials alone, but the recognition and confession of the conditions and the environments, accumulated by ignorance through the process of Creation and Evolution, will deliver us from bondage and unfold the golden rays of higher understanding.

19 Mazdaznan declares that man's entity is the Focalization of God's intelligence manifesting attributes of spirit, soul and mind, and recognizes in the body of man the Crystallization of substance, guided thru uncountable processes of creations and evolutions, passing thru the lower strata of matter as revealed in the elementary, mineral, vegetable and animal kingdoms, and last-

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ly that of the form of man; the culminating point of all the intelligences and energies, celestial and terrestrial.

20 Mazdaznan declares that the key unto Wisdom lies in the Power of Breath obtained through diligent and religious practices of rhythmic Prayers and Songs *on the breath*, and the application of a scientific Faith, which comes to us through the exercise of our talents, gifts, endowments and attributes in our daily walks of life, and our ability to cope with the demands of our time, which alone leads unto the solution of the most perplexing problems of life.

21 Mazdaznan declares with the thought of Our Blessed Ainyahita that each consecutive generation is the culmination of not only the preceding one as to matter and mind relative to lineage, recognizing in each and every man all the accomplishments of all the minds of man of preceding existences and all ancestry since the world began, but, furthermore, takes for granted that the spirit of the fathers live in their children as declared by Zarathushtra, having absolute faith in Jesus, who declared, that "even greater things than these ye shall do," and concludes that each and every man possesses the qualities, properties and propensities, physical, mental, spiritual and divine, of all the generations past, and that each man is the re-incarnation of all preceding accomplishments and attainments, simply awaiting opportunities suitable unto the application of these hidden talents. To enable man to redeem the qualities of past thought, framing the same into manifestations of newer thought, Mazdaznan proposes the Only Infallible Plan of Salvation, assuring final redemption, and with it the realization of a perfect life here, now and forever.

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22 Mazdaznan declares that the Infallible Plan of Salvation lies in the Application of Means of Purification leading unto Regeneration, with the first step essential unto Salvation from Ancestral Ties through the efficacy of rhythmic Prayers and Songs breathed *on the breath*, the utterance of language whereof, guided by Thought, imparts Freedom to the dynamics of life, assuring more perfect and harmonious operations throughout the body and its corresponding factors, quickening the latent forces to renewed action, effecting restoration; filling the heretofore unclaimed tissues and energies with Galama, the centralizing Life principle, which when retained through increased organic operations induces a higher rate of consciousness and with it brings about the immaculate conception of man born again, and born of the spirit.

23 Mazdaznan declares its System of Breathing to be based on thoroughly tested and proven scientific principles, borne out by scriptural records, and recognized by the world's greatest scholars and most eminent scientists as the only inimitable Institution embodying the infallible methods of Nature as revealed to the intelligence of man through comparative reasoning and untiring observation. Keeping abreast with the Spirit of the Times, Mazdaznan remains conscious of its monism, unitism, dualism, trinitism, panism and polyism, as revealed in the macrocosm and microcosm of the Infinite and Finite, complexedly ever blending but never ending.

24 Mazdaznan declares absolute eradication from sickness, sin and sorrow, assuring freedom from all bondage, through diligent practice of Science and Faith.

25 Mazdaznan declares that the lower walks of life are repetitions of past incarnations called into existence

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through processes of re-incarnation and transmigration prompted by pre-natal influence and inherited tendencies which in man constitute the cause for contention and struggle thereby retarding progression.

26 Mazdaznan declares light upon all subjects, whatever their nature, and gives them due consideration in a spirit of kindness and toleration, paying respect to all ideas, views, opinions and statements.

27 Mazdaznan declares that all life is eternal, without beginning or end thereof, the knowledge of one's self insuring confidence, assurance and the substance of things which is Faith, for "This is Life Eternal—to know God;" "Wherefore be ye perfect like your Father in Heaven is perfect," for "Know ye not that the kingdom of heaven is within you?"

28 Mazdaznan declares that in this world of manifestation there are no two things exactly alike, nor can two things occupy the same space or place at the same time; consequently variation in ideas will forever characterize the individual here on Earth as well as throughout the abounding Space.

29 Mazdaznan declares through this most glorious Message of Peace and Liberty showers of blessings unto Prosperity and Perfection to whomsoever will come and take of the flow of life freely, the divine flow that quickens the spirit and refreshes the soul unto a life worth living.

30 Mazdaznan points to no authority or authoritative institution other than the Supreme as the highest ideal in conscious manifestation, and declares that all ideas are sacred to the individual who proves and perpetuates the same by a life most simple and exemplary.

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31 Mazdaznan recognizes in their proper place all records, scriptures and books, knowing them all to be an answer to the demands made by inquiring minds, but for its own guide of infallibility accepts none other than the Open Book of Nature, recognizing the latter as an instrument supplying the wants of immediate demands, the interpretation whereof is sacred to every individual as a divine right.

32 Mazdaznan declares that the Infinite will not manifest in unclean tabernacles, and that we owe it to ourselves and the race to remain unspotted before the world, show forth pure and healthy bodies, noble and truthful characters, commanding respect from all and by all, for "Know ye not that your body is the Temple of the Living God?"

33 Mazdaznan declares in accordance to the testimony of Saviors, Saints and Sages: That "Verily, even in this flesh thou shalt see God," who will come "to His Temple not made by hands," but "in His expressed image," and: That the body of man is the highest ideal of God and the culmination of processes creative and evolutionary, with the end in view of becoming an honor for eternity.

34 Mazdaznan recognizes goodness, beauty, character and sublimity in everything confined to its own sphere, and sees, like unto a mirror, the manifestations of all things not only within their spheres, but also beyond the same, recognizing in the things outside of oneself reflective expressions serving as a memorandum for our good, and as an incentive unto higher aspirations yet to be attained.

35 Mazdaznan recognizes in the Holy Family of Father, Mother and Child, the Principle of God incar-

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nate, expressing Unity through Divine Trinity, forever revealing the Duality of Creation, assuring Perpetuity unto higher Perfection through conscious bonds of Procreation, which alone proves perfect Union.

36 Mazdaznan enables man through its inimitable teachings to conquer all pre-natal influences and earthbound ties of ancestry, redeeming mankind from sickness, sin and sorrow, and thus saving man from blind egoism and narrow selfishness, contributing to Society one more member enlightened with the spirit of altruism and broadness of mind, serving humanity by exemplification of true character, on which the ultimate salvation of society and the redemption of the race depends.

37 Mazdaznan is the new name spoken of by the prophets, poets and saviors, revealing the designs of the spirit of the times.

38 Mazdaznan shall the password be in all walks of life, revealing firmness of mind and happiness through perfect health, assuring the treasures of wealth that forever flow from out the horn of plenty before the feet of the children of men as their blessing and birthright by virtue of their relationship unto God, with whom all creation is at one, even as "I and the Father are at one."

39 Mazdaznan needs not proselyte nor seek to gain adherents to its teachings, recognizing the principle of demand and supply as to time and condition to be in correspondence with cause and effect.

40 Mazdaznan invites all mankind to its most glorious Message and Gospel of Peace, Liberty and Individual Rights without money or price, imparting its ways and means unto Science and Faith free from obligations,

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leaving it to its adherents to voluntarily perform their part.

41 Mazdaznan proclaims and sounds its Infinite Message to the honest in heart and asks them to come and prove for themselves that the hour has come for truth to be revealed, demonstrating perfect manhood and noble womanhood.

42 Mazdaznan asks of the Redeemed and Reclaimed to declare the Message of Peace and gather the elect from the four corners of the Earth, declaring Hope and Good Cheer with Blessings of all Good Things unto all the world.

43 Mazdaznan beseeches the Awakened to proclaim the Word of Promise on all occasions, and furthermore demands of the world to live up to its confessions, irrespective of creed, caste or color.

44 Mazdaznan invites investigation, demands demonstration, and asks for abilities as well as possibilities, to which there is no end, reminding one another that the greatest lesson in life to learn, and the grandest achievement possible, lies in the realization of the maxim of Ainyahita:

Stand alone and mind thy own,
That alone shall sin atone.

45 Mazdaznan places no restriction upon its members, but assures perfect freedom guided by reason, consideration, logic, discrimination, judging all things from cause to effect and the manifold attributes of the mind, soul and spirit.

46 Mazdaznan declares that a nation cannot rise above the level of the woman, and for this reason places its hope for the realization of the millenial age in the edu-

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cation of women, that by virtue of the control of maternal laws the latent forces of the life to be incarnated may reveal the Coming Race, and through the unrestricted application of the Power of Thought give Saviors of Liberty unto the world, making our land the Savior Nation of the earth and thus through the Ascendency of the Transparent Race redeem all mankind from the influences of superstition, ignorance, witchcraft and the hypnotic spells of past antiquity.

47 Mazdaznan assures through its practices true individualism that leads to practical collectivism, rebuilding the old society from out of its chaotic state unto the formation of a New Order of Things in the Society of Man, thus realizing that "the old has passed away; behold I shall make all things new."

48 Mazdaznan is Royal in Principle, consequently making its adherents non-obligatory, and Democratic in Application, thus voluntarily serving God and Man.

The unproductive class may be likened to parsites afflicting innocent vegetation. Parasites are most alarmingly increasing in field, garden, orchard and groves, to the same corresponding degree as in the whole of human society. Manifold are the means offered to ward off disaster, still only a few have realized that all the measures used only stimulate the condition for a time, giving rise to greater evils. The only way in horticulture is attention to *congenial relation*, in human society *eugenic evolution.*

For experimental reasons the blood washing theory is quite an achievement and may "in the interest of science" call for many victims.

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MOTHER'S VOICE

Edited by Maria Rose Ruth Hilton

No Nation can rise above the level of its Womanhood

HIGHER EUGENICS

It may be possible at first sight because of our magnetic condition at a particular time to fall in love as it were with one of the opposite sex because of blending with them magnetically, and for whom we manifest untold admiration. In this condition of ecstasy, into which we are apt to allow our yet insufficiently controlled physical functions to drop, we may take steps which, after we have come into closer contact and relationship physically, bring us remorse and sorrow. Unless one of two things is employed, life will become a burden to each, and those constant inharmonious conditions will only result in the ruination of one or both, according to the degree of electric similarity. They will either have to cultivate toward polarization or separate their relationship as to their physical plane of action.

It is possible for two electrically suited to destroy the condition of affection toward each other through loss of control over their respective opposite natures, by sacrifice of control or over-indulgence. Woman by nature is maternal; therefore love predominates; while man is fraternal and only becomes affectionate through the love of the woman who blends with him magnetically, while he manifests passion wherever his magnetic conditions are inferior in development to that of her own.

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The mating of the two sexes becomes a very important question and necessitates knowledge upon that subject when the object becomes that of uniting for the purpose of propagation. Both sexes must mutually draw and be drawn together by some motive and power sufficient to harmonize all their differences, override all antagonisms, equalize their functions, control the very essence of parental existence itself, and hold them in the bonds of maternal interest sufficient to participate in the act of creating and rearing offspring. How could all this be affected if they mutually repelled each other, or were indifferent or drawn together merely as matter is to matter, life to life, animals to their own kind or species, males to males, or females to females?

It would be a wrong perpetrated upon the constitution of the mother and a sin against the innocence of the poor babe, and a crime upon society to beget offspring where both parties are feeble and diseased, or where they are not adapted to each other in temperament; for if both parents are decrepit and abnormal, they cannot possibly bring forth a specie superior to their own, as no two wrongs will ever make a right. Woman must be spared this terrible strain upon her system, for self-preservation is the first law of nature, and bearing a child would only add to her burdens. Means must be provided to establish first of all favorable conditions, and a man taking to himself a woman in a delicate state of health must necessarily be content with a life of celibacy and content with the mere society of the one upon whom he bestows his affections, and never allow himself to use her for any selfish ends. So also the woman should be content with a life of celibacy where she has co-operated with him for the pur-

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pose of continuous blending of their magnetic vibrations of love, but abstain from anything bordering upon the material. After years of conjugal love and mutual affection it will be possible for those living in celibacy to bring about conditions favorable to the development of other ends, and the subduing of their passions, bringing self-control and mastery, forbearance and the development of their higher understanding, will amply repay them for all their patience, and blessings will be showered upon them both alike. The one positive and the other negative electrically will mutually attract them to each other and, prompting their creative embrace, this exchange will result in the propagation of superior offspring, while those of similar temperament and polarity will attract only partially and the species will suffer under such abnormal conditions.

Falling in love, as it were, is either magnetic or electric, or both. The incentive in magnetic love is the invisible force at work, the power of attraction from an internal point of view where the appearance of the persons interested is entirely secondary or without consideration; in the second, the incentive is the appealing of the appearance betraying a certain degree of the blending of magnetic conditions, where the physical and electric polarities play an important part and are usually the first consideration, gradually leading towards magnetic equalization. Falling in love is perfectly explainable upon these grounds, but on no other. Two persons opposite in sex meet each other for the first time at some place. Each electrifies the other from head to feet, in spirit and in person. Neither ever felt anything like it before. Their two entities rush and blend together like positive and negative

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forces, enrapturing each. Each thrills and is thrilled, loves and is spellbound by the other. If they meet again, every meeting re-enamors because it revivifies both. An electric shock, palpable to both, accompanies all their personal touches.

All lovemaking exchanges this male and female magnetism. This is what originates love and measures its amount, which draws them together for mutual purposes, for pleasure and the exchange of affection for each other, and when embracing towards creative action their offspring enjoys greater vigor of functions in accordance to the degree of life, snap and affection exercised by the parents, and in accordance to the degree of sexual *electrism* brought to the creative altar by each of the actors. All men, all women develop more or less of this magnetism, and the better they are sexed and greater their observance in sexualizing, the better the harmonious conditions for the regulation of offspring. One many possess a great amount of these magnetic and electric forces, yet not exchange them with the other because of the similarity in temperament, and can only bring out the full glow and fire of affections when meeting their proper mate.

Two who blend in a perfect mating and are positive and negative toward each other, blending magnetically at the same time, experience a quiet, happy feeling while together, and something wanting when apart for any length of time. How important, then, that those contemplating co-operative relationship in the bonds of marital ties should be opposite in their electric temperaments physically and blend harmoniously magnetically. These are the chief requirements and all other considerations secondary, although just as important,

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if our life is at no time to be marred by blemishes or inharmonious results.

GAHANBAR WAVES

Right after the close of the Gahanbar, January the first, nineteen twenty-two, the usual semi-social functions began. Monday the second, an exceptionally large company met at the Gerlach Estate. The day could not have been any more perfect. Altho the Master was not to speak, he would not disappoint those eager to hear his voice—not because of the voice, but what it had to convey.

In summing up the themes of the Gahanbar, attention was called to the necessity of first adjusting one's mind, soul and spirit, that the divine spark may pierce the veil of magic illusions and reveal the divine entity within, which alone unlocks the treasure house of Infinitude and lays bare the atomic worlds.

Sofia and the Davidson doll both entertained with their nimble feet. The repast served was excellent, altho based on the dollar-a-week margin.

Wednesday evening opened the Golden Gate Center, outlining the work of the season, impressing upon the mind of the Instructors in charge that Science and Faith or Health and Breath is not a discussion, but a Study and Practice.

Thursday evening a large throng invaded the peaceful Castle of the Hirschfeld family in San Francisco. A beautiful home. A model family. Mother somewhat severe; but she knows her tribe. Miss Hirschfeld, tho but sixteen, rendered the most difficult selections with

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the mastery of a virtuoso. The talk given largely hinged upon the great inventions now in store for us, and that in the very near future we shall be able not only to talk to one another via wireless, but we shall be able, by the simple turn of a dial, to cite the person spoken to in our presence. And what shall be possible in the corporeal world, shall be equally as possible in the celestial regions, as we learn to know and understand the atomic laws. Thus "what eyes have never seen; ears have never heard, and no mind heretofore conceived shall be revealed to you."

Friday night the Oakland Center was informally opened at the Douglas home, where an exceptionally large number gathered to listen to the opening remarks of the Master.

MEDITATIONS

He who bites off a bigger piece than he can chew is not only gluttonous, but he comes to grief.

He who looks for big pay for the little he has to offer always leads a dissolute life.

College people have no thot of their own. They take ready-made garments, parading all the tinsel and sham to their shame.

Taking unto oneself a wife at 135 is some life, as demonstrated by a man known as Shell of Kentucky; no relative to Shell the gasoline man, without pep.

Life is a manifestation of the intelligence attempting to be what it has not yet proved.

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FEDERATOR

Edited by Nellie Wheelwright

STUDY OF MAN

With the knowledge of progressive evolution—in which case we not only see man rising from the lower strâtas of matter into form, but realize that his rising is the result of successive operations exercised by the higher intelligence which inhabits this form-life—we propose to use progression as means unto higher attainments within matter.

Altho it matters little in our present study as to whether the White man has come from Asia or Africa, whether he was born in the islands, or is homogeneous to Europe, we nevertheless hold to the fact that nature does not produce haphazardly or unsystematically. She is absolute, as is the Power back of her. That the Black man is the product of inner Africa no one dares deny. The Brown man is the product of continental shores, as the study of climatic influence will show. Those who ventured beyond the shores in search for diverse food, lost themselves in the islands, large and small, until the desire for new foods brot out the Olive-Green, who immigrated into Asia, where at the shores of India they found suitable shelter and the means unto their philosophic thot, until acclimated, a portion of them turned into the *Dusk* race. Those who remained in the Peninsular fields devoted their time to hypothetications, while others grew tired of illusions and wandered about to regions unexplored, where they had to

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combat with nature and newly created desires. Climatic changes followed one another with rapidity and called out the *Yellow* race, which devoted time and means unto economics that lead a few of them to retire to the valleys between the two great mountain ranges, there to exercise economy until another race issued forth, the *White* race, commonly known as the Ayran race. Like other races, they were determined to increase and multiply. To practice economy they were prompted to seek fertile fields, luxuriant meadows, forests and hillsides, covered with vegetation for their cattle. Once the soil turned dead, and the climatic effects unbearable, problems arose. To go back and live among the Yellows seemed equal to racial suicide; to go still farther back, into philosophic realms of past antiquity, meant a backward step, retarding all progress. And yet a portion of them did break away and immigrated into India, taking with them the thot of the great Llama (inhaled Breath), translating it into *Rama* and later into *Brama*. Altho retaining the great scientific fact of Life and Eternity, they miscegenated with every other race until further progress suffered violence, throwing a whole race, with its diverse peoples, into a conglomeration with an uncertain future, awaiting the ravages of time to eliminate them.

The original branch of the Aryan or White race, remained struggling. Smaller portions broke away from time to time, parts loosing themselves into Mongolia, others in Siam, Burmah and other territories. When avalanches, floods, severity in weather and calamities threatened to annihilate the white man's herculean efforts, the main body decided to move. The cradle of their birth proved too small and unattractive. Man

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realized: "We have here no safe abode, for this reason we must seek a home assuring to us our future." But with every turn made they encountered difficulties. Now a nomadic people, with the knowledge and a liking for agricultural pursuits, they were compelled to tarry by the roadside to till the ground and await crops that would help them on their way to new countries. Here and there a number of them would locate for good, and let good alone, while the bulk moved on, as did move Moses once he left Egypt with his trust and charge.

The White man moved, seeking a place of safety. He found all the countries reached by him already well occupied. Again many fell by the wayside establishing a home where it looked inviting. Yet the bulk moved on across the Indu-Kush and the Afghanistan plateaus, with its many desert stretches now converted into fields and gardens by the ever industrious White man. Past Beloochistan, the White man wandered, where he planted orchards with their proverbial bloom. Into Iran the mighty army emptied, here to encounter rebuff upon rebuff, compelling them to turn their plowshares and pruning knives into sharp instruments—for where reason ends force begins. Another nomadic people, or rather numerous ones, who did not believe in agriculture, would make attacks upon the harvest and harvesters. Continued struggles called out many limitations; feudal systems arose, miscegenation followed, divisions entered and tribal states resulted. Still, some went on. Over the Caucasus and the Mediterranean they went, emptying upon the peninsula and the continent, as well as the islands. At last they seemed to have found the place to work out their problems. But the original purpose was lost in view of all the troubles

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and hardships encountered. The mind seemed worn, tho the body had grown strong, and upon the arm of flesh they would rely and place their whole trust, and yet back of it all the buried entity in the heart longed for something to pacify their inexplicable yearnings. "We must be brothers; we must be of the same stock and origin." Yet with every advance made, the move was misinterpreted by either side. and mistrust led to encounters, until the tribal differences have grown into estrangements as far and wide as those patent between the races. After uncountable atrocities and criminal practices, the bulk in every tribe or tongue and nation submitted, as if it were inevitable, until the thot of a new country or continent was revealed. "Westward is the trend of civilization," even an Ainyahita, while confined to the Thibetan ranges and plateaus, voiced, and her voice re-echoed in the hearts that still beat in unison with the heart of God, altho appearances have been against them, and their own kind testified contrary to all accepted customs and beliefs. Thus to America they either fled or were banished; few of them immigrated. Out of the former as well as the latter is to rise another race. This being premature in this study, we shall have to return to the tribes as we find them classified into tongues and nations, altho tongues alone do not always reveal the true relation.

"The Jews have been spiritual only when they suffered. The gifts that the Jews have brot are from years of suppression. They are the fruition of thots from suppressed souls of many generations." So speaks a writer. Evidently he forgets there are others!

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MOLECULAR STRUCTURE AND LIFE

Of all the problems of nature the one deserving interest is undoubtedly that of life. Its solution concerns at the same time the whole range of natural and physical sciences, and it deserves to become the objective of all the exhaustive methods of research now at their disposal. And yet among the sciences biochemistry is the principal one upon which falls the task of this research. In fact, it is not all doubtful that, if not life itself, at least the phenomena that are manifest in living things may be entirely of chemical origin. But biochemistry itself is based on pure organic chemistry.

Chemists have given their close attention to questions of composition because they are not slow to recognize the fundamental fact that all the properties of organic compounds — physical, chemical and physiological—stand in intimate relation to this composition. It is not the quantity nor the nature of the materials employed in the construction of a building that makes it a theatre, or a railway station. In the same way, it is neither the specific kind nor the number of the atoms of a molecule that makes of an organic compound a coloring material, an antiseptic, or a perfume; it is simply the way in which the atoms are grouped one with the other. To know this method of grouping will be to possess the means of preparing at will and at one stroke manufacture any given new compound with predetermined properties.

A mass of relations of the highest interest between the composition and certain properties of substances have thus been established, such as their color, their

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staining quality, their density, their flavor, their polarization, their therapeutic action, etc. But all branches of this study have not been explored; in particular no attempt has yet been made to connect their biological properties with the structure of molecules.

(1) Is there a relation between the chemical composition of substance and the part it plays in the interior of a living organism?

(2) Is there a condition of molecular structure which makes a substance useful, inactive, or harmful in sustaining life, which makes it a food or a poison?

(3) Is there a like condition by which the material of a living cell is distinguished from that of the same cell when dead; in other words, does death result in changing the architecture of the molecules?

As the result of fifty years of patient research it has been ascertained that the approximately 200,000 organic compounds now known, however great their diversity, belong, from the view point of their molecular structure, to only two types.

In the first type, the atoms of which they are formed, whether saturated or unsaturated compounds, are joined in nearly a rectilinear chain of greater or less length. The central part of the molecule forms a sort of a vertebral column to which in turn other atomic groups are joined laterally.

In the second type these same atoms are joined under the influence of similar attractive forces, but form close chains. The structure of the molecule is not now a string of atoms, but a ring. And on this similar circular groups are applied, just as the tissues of a fruit are built upon its stone or kernel.

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Life requires an organization, which is that of cellular structure, but it remains, in contradiction to it, outside the domain of strict chemistry.

A living cell, both in its chemical composition and in its morphological structure, is an organism of extraordinary complexity, the protoplasm that it incloses is a mixture of very diverse substances. But if there be set on the one hand those substances which are in a process of assimilation and on the other those which are the by-products of nutrition, and which are in a process of elimination, there remains only the protein or albuminous substances, and these must be considered, if not the essential factor of life, at least the theater of its manifestations. These alone, in fact, possess the two eminently vital faculties of building up their molecules within the cell itself and of reacting to the slightest influence of a physical, chemical, or mechanical nature. They are therefore classified among the most reactive organic compounds that we know, and it is their very reactivity which makes them the supporters of vital phenomena. During the life of the cell they are in a state of perpetual transformation, and are found in a state of stable equilibrium only upon the death of the cell; or, better to say, this death is only the result of the stabilization of the protein molecules.

Chemistry, however, is totally ignorant, or nearly so, of the constitution of living albumen, for chemical methods of investigation at the very outset kill the living cell. *It is therefore only dead albumen that chemistry has been able to study.* It is known in particular, from the special point of view that occupies our attention, that the extremely complex molecule of these bodies is formed in an assemblage of a very great number of

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chains, some of which are formed wholly of carbon atoms, and others of atoms of carbon and of nitrogen, but which for the most part are of closed chains.

The stabilization of living albumen, therefore, involves cyclisation. In closing the open chains in themselves the albumen of the cellular protoplasm enters into equilibrium and repose. Its period of activity is ended in the same way as that of all substances which have contributed to its maintenance. For those and the others, cyclisation is death.

In this case it is a momentary death and is destined to be followed after more or less delay by a resurrection which brings back into circulation the temporarily inert atoms. It is clear, in fact, that if all the cyclised molecules should indefinitely persist in that state all life would soon disappear from our globe. When a plant dies other agencies intervene which proceed more or less rapidly to the destruction of all the molecules and to a general decyclisation. The dead plant forthwith becomes a prize of the microbes of putrefaction, which attacks its albumens, and of the oxidizing ferments which burn its cellulose. Or we may substitute the digestive ferments of herbivorous animals, which are equally cyclolitic. Here, as elsewhere, the vegetable and animal kingdoms are complements one of the other and independent, and these same atoms, passing from one to the other in the aggregate of diverse structures, sustain the eternal existence of both.

The serpent which bites its tail, the symbol of eternity among the ancients, might well become, to the modern biological chemist, the symbol of death.

It remains to examine whether this interpretation

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(of plants) can apply likewise to the phenomena which takes place in animal organism.—*Annual Report, Smithsonian Institution.*

WORLD'S NECKLACE OF THOT

No doubt our gluttons will delight in the thot of scientific discoveries that will make it possible for them to send bad blood to the laboratory to be washed, like we have the laundry wash our dirty clothes. Altho there may be no danger of getting our blood exchanged for that of another, it may so happen that delays in delivery shall find us out shopping in realms other than ether. "Oh, blessed thot!"—Next!

"Comfort is all an illusion. It makes for efficiency in business, but it isn't so with art." That's what she said, and with it turned into commercialism that she may express her thot in commonplace terms. Thus looking at the latest dining room, she can say: "People seem to me like dressed up pigs at the trough; eating, eating, eating." More truth in it than poetry.

If the life of a tissue can be renewed and sustained indefinitely by using simple compounds, why not quicken all the tissues? In that way science would help out those who believe that millions now living will never die.

Now that the nitric acid deposits of Russia and Egypt are exhausted, while those of Chili cannot last long, we have to turn to the air for an inexhaustible supply. Catch the thot?

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ANOTHER BONE OF CONTENTION

Thus **Bro. Bender** of Princeton is heard from in a lecture:

The **Aryan Question**: Did the Languages of Europe Come **from Asia**?

Ever since **the** foundation of comparative philology this question has been with us. To that great group of languages, embracing all those of Europe save Basque, Finnic, Magyar and Turkish, and including the fourteen modern Indian languages descended from Sanskrit, the Iranic languages, of which Zend and Persian are the best known, and the Armenian, divers insufficient and inaccurate names, Indo-Germanic, Indo-European, Aryan, have been given. Max Mueller invented the word "Aryan," which seems to imply that ancient Ariana, the region about Herat, was the "home district" of the Aryan languages; and sixty years ago he was disseminating misinformation by talking about "an Aryan race," an "Aryan family," and so on.

He assumed the common ancestry of all the speakers of Aryan tongues, an immense misconception. Everybody knows, and the anthropologists have long ago proved, that identity of speech doesn't involve identity of race. In those days, however, people were looking for "the cradle of the Aryan race." Some found it, the cradle of mankind, indeed, in the valley of Cashmere. The great Mommsen insisted on the valley of the Euphrates. The upper waters of the Oxus, in Central Asia, were a favorite site. Monier Williams clung to the Pamir, "the roof of the world." The theory of an Asiatic origin and

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a great immigration to Europe, the amusing theory that emigration always follows the sun, long prevailed. Yet seventy years ago Dr. Latham asserted that there wasn't a single valid argument for the Asiatic origin of the Aryan languages. Lithuanian has a close relation with Sanskrit, and is just as archaic. Either Sanskrit reached Asia from Europe or Lithuanian, Celtic, Slavonic, Greek, Latin, German went to Europe from Asia.

There was nothing in favor of the latter supposition. It was pure assumption. The great body of Aryan speakers, almost homogeneous, was in Europe. It was more reasonable to suppose that the lesser, the Asiatic group, split off from the European. Schrader and others have collected and enlarged all the arguments against migration from the East. The geologists, the ethnologists, the archeologists, have shown that man is very old in Europe; have revealed the contemporaries of the mammoth and the woolly rhinoceros. Heaven knows how many skulls have been measured. European civilization was clearly developed in an immense period of time. It did not arise convulsively by the entrance of an Asiatic race. Tracing names of trees and drinks and domestic and wild animals and so on, the philologists and other speculators have picked out Germany, Scandinavia, Russia, the Baltic region, "the great Rokitno swamp between the Pripet, the Beresina and the Nipa," and we don't know how many other suitable plots, for the cradle of the Aryan speakers, "the undivided Aryans," as they used to be called.

Professor Bender, after eliminating for ethnological, archeological or philological reasons the rest

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of Europe, probability leans toward "the great plain of Central and Southeastern Europe, which embraces, roughly, the present Poland, Lithuania, Ukraine and Russia south and west of the Volga. * * * Almost every condition is satisfied by the conception of the Indo-Europeans as inhabiting some part of this plain as late as 3000 or 2500 B. C. (they knew at least one metal before the dispersion, certainly copper), early differentiated linguistically into distinct groups and covering a vast territory, a pastoral people just at the beginning of agriculture, but still nomadic enough to change their habitat freely under changing economic or political conditions."

In that great plain the Lithuanians, whose actual speech keeps more evidence of the Aryan foretime than any other, seem to have dwelt in their "present location for at least 5,000 years, which would approximate the duration of the Indo-European period, so far as it is known. There is probably no other part of Indo-European territory for which there is so much evidence against autochthonous, non-Indo-European predecessors." Many will believe and many doubt. At least the Poles will never admit this precedence of the Lithuanians.

It is held that the reason the earth was created is because God was in need of new citizens.

Every now and then some one, or many more, take it upon themselves to *restore* truth. Still, how much better if we all "swept at our own doors," and restored ourselves to health so as to be capable and able to earn an honest living.

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PUBLIC LECTURE

Delivered by the Master, April 3, 1910, New York City.

The nobility of a system lies not in the *concessions* made to its followers, but in the *ability* to impart to the individual such ways and means as shall lead to the development of that individual in accordance with the Spirit of the Times.

A system which establishes a creed without modification, has in it a detriment to progress. But Mazdaznan, of all systems, takes it upon itself to lay down rules and regulations to fit each and every case; to call out, to assist to a higher growth and development.

When a country establishes a constitution that allows of no modification, such a country will not stand. History repeats itself where we find inability to keep in step with the spirit of the times. When a system fails to establish peace, love, harmony, friendship; when it fails to assist the people to call forth the better part; when it fails to come up to the requirements affecting the individual, then no matter how scientific or otherwise how good, it has failed in its purpose. The individual by such a system cannot be induced to further improve as to customs, methods of living, tactics, social etiquette, based on the methods of government, systems of education, religion, religious tenets, science and its manifold manifestations. All must be filled, and consequently the individual must keep in the ascendency to perpetuate the spirit of perfection—to be in the spirit of the times. When we are not capable and able to do this the spirit of the times will take revenge socially and eventually individually.

It rests with the individual to save himself so as to

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add to the universal good of all—one more who is enlightening the minds of others by setting an example worthy to be patterned after.

Salvation cannot come to a nation thru the tactics it employs, any more than thru its educational system; because salvation comes to an individual only by being *conscious of himself as an important factor.*

Life in its ascendency depends on the exercise of individual efforts which play an important part in this life's plane. This body is not all of this life, is not all of the life of an individual.

By the knowledge and exercise of the laws of this planet we can know what is behind it all pertaining to the processes of creation and evolution. For were we not there when creation began, how did we come here? From whence and whither are we going? What will become of it all? What have we attained by going thru manifold movements day by day? What will become of all our attainments? What becomes of this existence? What becomes of the accumulation of our minds? What becomes of all our prayers offered with the end in view of raising our soul propensities higher and higher?

This existence is merely an illusion, deluding us continually. What about the spirit, that something within us, urging us on continually, inspiring us as to ways and means unto acquirements? When we seem to lose ground then it comes to bring us a word of good cheer or to point out the possibilities of other attainments.

Of what does man's birthright and heritage consist? Is it all to be forgotten as this body approaches disintegration? Is all to be forgotten, its struggles, perhaps its injustices? Is it not to be righted at some

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time? There is no wrong that shall not be righted at some time, no deed done that will not be claimed by the promptings or motive behind it.

Then whence did we come? By what modus operandi and why? Have we come into existence when the earth received her finishing touches? Or have we from eternity been at one with Him thru creative thot out of whom evolve the manifesting objects? We are the thot that prompted Him to reason, the product of the perpetuative processes of creation where the creative forces left off. All of this is crystallized into this human form, the last of all the creative energies, the expressed image of Infinite Thot. Now here we are as Thot Infinite, incarnated in a form which has crystallized in its very cellular being all of the preceding processes.

Thru this form God can manifest, but not thru the form of animal or vegetable life. God can prove Himself God thru one and only one, and that is man, in whom is centered and crystallized every characteristic of the animal, vegetable and mineral kingdoms. By the thot carried he can be as little as the smallest of all creation and he can be the greatest, the most powerful.

So long as only the endowments of the animal kind assert themselves, creating limitations unto the animal tendencies, just so long as God is beyond the senses, just so long as we are limited by the few little laws of the animal kind, and we know not our true being. Instead of knowing why we live when we change our phenomenal illusions and stations, this life holds nothing in store for us but struggles and experiences.

Is there anything in this life of a nature assuring unto us betterment, the guarantee of the absoluteness

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of a future, a life of happiness? Have experiences bettered us? Have they made us greater, are they going to beautify us, or open up to us opportunities in the daily walks by imparting brightness or shrewdness? No, experiences do not bring us unto the planes of perfection. The forces working against our development must be controlled by us, that the planets shall have no means to exercise their power on us. Infinite power created us. At that time we were, and had it not been so, we would not be here now to receive that part to which we are rightly entitled. We have come here to claim our own. For the earth is the Lord's and the fullness thereof, that we may dwell therein.

It is for you to exercise your talents, to call out from the mind, the body, the soul, the entity, until all will give way to your infinitude.

You thot you had limited animal tendencies, you thot you had no opportunities, but that was not true. There is no condition, no environment to hold you down, to limit you. It is you who create conditions and environments. You are the factor. Each and every drop is the ocean, but it is only by collectivity that each drop calls forth the power. One thot of God, one little, single entity beyond your understanding and because of that you have severed yourself until at last you are lost within the infinity of this space. Heaven is within you, have you forgotten?

Conditions and environments have claimed you, so imprisoned you that no one can save you. *But you can save yourself*—if you will. You have to do it all yourself. You have all to do with yourself, your body, mind, soul, your entity.

Can you do it? Yes, if you wish. What must you

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do to be saved? Assert yourself. Remain at one with God. God has come to you. Remember your station, your position and it will be revealed to you.

And Adam became a conscious soul. By virtue of consciousness the breath of life will enter and awaken all the higher propensities. Then man becomes more and more conscious of his individual life as an important factor. Bear in mind that the Father and I are at one. It is the Father in me who does it all.

How often you have read in the New Testament of the Prodigal Son, "Arise and go hence." If we would only arise in all our glory and go hence, then this world would continue to grow better. But just so long as the Prodigal Son sat on the little stump, and so long as the swine were about him, there were no opportunities for him to get out of his difficulties. So long as he meditated and said his prayers no aid came to him. But when he said, "I will arise and go to my Father, for in my Father's house there is plenty and to spare," that was the turning point. The moment he took the first step the Father saw him from afar. At the moment he leaves everything behind and realizes himself, the Father comes to meet him. There was no Father when he uttered the prayers, or while meditating and in a flood of tears. There was no Father when he sympathized with himself. But the moment he arose, the Father saw him.

Just so long as we attach so much importance to afflictions there is no Father. Just so long as we think we have no power of ascendency, there is no Father, but when we arise to position then the Father at once reveals Himself, reveals the most beautiful path of purity, the path of "Good Thot, Good Word, Good Deed" that will lead us thruout this life.

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MAZ-DAZ-NAN

Olando G. Beeler, Editor

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DIAGNOSIS

In summing up our study in diagnosis, we find that we have gained many vital, essential and cardinal points, assuring a better, if not a thoro understanding of body and mind, and their direct relation to one another. We find that we have learnt to understand ourselves and others much better.

We are now able to understand the reason and cause for many of the peculiarities that seemed beyond our compass. And we have also learned that appetites or desires, no matter how deeply rooted, can be eradicated without resorting to strenuous or drastic measures.

We have also learnt, and herein lies a vital point, that in knowing base and inclinations, we know the strength and weakness of our organic system. We know what disease we are heir to, and also know

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with absolute certainty what disease can never fasten itself upon us, altho symptoms, reflexes, and affections may be apparent.

We know whether we shall ever fall prey to tuberculosis, consumption, cancers, tumors, or other malignant troubles or whether by virtue of our temperament such maladies are utterly impossible.

To know and know for certain what may and may not befall us, strengthens our faith in the blessings bestowed upon us by nature or our God. Forewarned means forearmed. Yes, and we can, if we will, escape any of these suggestions that have fastened themselves by virtue of ancestral relations, and by the application of scientific measures eradicate them one by one.

Thru the study of diagnosis we have learnt to know what to do in all chronic troubles and the measures to be applied to conquer the foe to happiness.

We have acquainted ourselves with the means to be employed in all acute troubles: How to check a severe cold by using cathartics freely to help eradicate the faeces, which plays havoc in all colds and catarrhs; that the best way to assist nature is to use six to eight senna pods to a cupful or two of water and steep for fifteen minutes. Use as hot as one can drink it and repeat such a dose every three hours for several days, or until the trouble is conquered. Thereafter use senna pod tea with our regular dinner for many more days.

That in all cases of fever not only the bowels are to be made to move at once, but a quick, hot bath be taken, retiring to bed. Take thirty to forty drops of Fluid Extract of Jaborandi in two teacupfuls of

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hot water, and then be well covered so as to perspire for five or six hours; be dried quickly and carefully in a warm room.

Where there are complications of acute troubles, thoro rubs all over the trunk of the body may be taken, usings a combination of oils of sassafras, camphor, eucalyptus, menthol, adding forty to fifty per cent of alcohol. Such rubs should last from one to more hours, according to the severity of the case.

In case of ennervation there is nothing better than fresh pineapple juice, a wine-glass full every hour, and a cupful of hot milk every two hours.

Hot lemonades, too, will prove bracing, stimulating and wholesome. All water to be used must be either spring water, procured from reputable companies, or distilled water. In fact, where the hydrant water is poor, and it generally is, except in the northwestern states of our country, it is best to use in all our cooking spring water, that sells at about fifty cents for five gallons.

In the study of diagnosis we have not only learnt to diagnose ourselves, but to diagnose others. We have learnt to know the power of mind, and how to direct it into channels profitable to us in our daily walks of life. We have learnt what studies and practices to pursue to bring up certain propensities. How to go about it to make up for lack in memory, cencentration, calculation and other factors essential to progress.

It does not take much of a flaw to detract from the value of the most brilliant gem. A race-personality may have every brilliant trait, every sterling quality, marred by some fatal flaw.

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SERMONETTES

Mazdaznan does not put forth claims and pretense. It boasts not of teaching or instructing, it merely takes its position by the roadside to remind us of the way we should go. The right to teach is due to one only—God. "Let no one take it upon himself to teach, for God alone shall be your teacher."

A wheel may be turned in two directions, forward or backward. In either case it moves according to one common law. The cause of its moving is the same, but as to the outcome of its being moved remains for the effect to tell.

The two natures or the dual sense are represented in every living being, and the decision for the guidance by the one or the other, the good or the evil, depends upon our desire for selection, which makes itself manifest thru our action.

Expression, like good and evil, spiritual and material, higher and lower, are terms used to designate the dual sense of presentation in the phenomenal world in accordance to the position taken towards it. From the noumenal realm only all things are polarized into the knowledge of the complex whole, taking the stand, that "I have not come to judge, but when I do judge, my judgment is just."

Our conception may be narrowed either into misconceived spirituality or misapplied materiality, in accordance to the actions of negative and positive reasoning —the one leading into realms imaginative, and the other into paths destructive to being.

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HINTS OF THE SEASON

Lent to be of profit must not only be remembered in a spiritual sense, but we must put into practice self-denial, for "each season brings forth its own kind." We may lay our claim to religious or scientific scruples, or both. Above all things we must be true to our convictions, and practice our conscientious motives.

Wood ashes and charcoal are in season, while herbs are to be used in a powdered form, not forgetting egg shells, sea shells, finely pulverized; also the use of sand in homeopathic dose. Wild mustard leaves and blossoms are excellent for the stomach. Watercress and asparagus search the kidneys, and fennel celery, or foenucky, touch up the kidneys. To all of which, according to opportunity and need, we can add dandelion, rhubarb, spinach, violets, sorrel, peppercress, radishes, chives, leek, onion tops, parsley and celery. Serve as a salad and learn the blessings of approaching springtime.

Do not forget to live largely on dry cereals; wheat and oats are invaluable in one's diet—masticate well.

Tropical fruits are in season, and are wholesome for both the young and the advanced in years.

Remember that pineapples are now in season. Those with weak stomachs can take a wineglassful of the clear juice before meals, also after the meal. Keep it up for ten days or more.

Rice to be of value must be cooked in rapidly boiling water for twenty minutes, and after it is done it must be thoroly chilled in cold water.

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During Lent give the children for three days out of every ten, one-half teaspoonful of Zedvar wormseed in one teaspoonful of white syrup. This also applies to grown-ups.

Grapefruit is still in season, not forgetting the valuable artichokes as a nerve tonic. It is not the quantity, but the small amount taken with understanding and proper combinations.

Pulses are in season, and in small quantities are invaluable to "stir up" the system.

Barley should be soaked for six hours, and boiled in quick water for forty-five minutes, and then chilled.

For a weak digestion use the white of one egg, well beaten, to which has been added the juice of half a lemon. Take on an empty stomach, before each meal, for ten days.

Hot baths are now in order, as well as rubbing the body and pounding it. Add to the bath oil of sassafras and oil of eucalyptus to cause porous action, and stimulate the nerves. Then it is well to powder the body, using, various powders, such as borax, sulphur, orris root.

We must not forget the efficiency of the March rain water, for March rain water has long been valued for its medicinal virtue, owing to the nitrogenous compounds it contains.

As soon as asparagus appears go for it, even if the price is high. You need it for your nerves, your kidneys and your catarrhal condition.

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A sauce dish full of rhubarb sauce for breakfast and another one for lunch is helpful.

Before retiring take two teacupfuls of Senna pod tea. Steep for fifteen minutes, eight pods to two cupfuls of spring or distilled water. Keep it up during Lent and be pleased at the results. Alternate with sassafras occasionally.

THE PRODIGAL SON

Or Attaining Knowledge Thru Observation and Experience—St. Luke XV, 11-23

And he said, A certain man had two sons: And the younger of them said to his father, Father, give me the portion of goods that falleth to me. And he divided unto them his living. And many days after the younger son gathered all together, and took his journey into a far country, and there wasted his substance in riotous living. And when he had spent all, there arose a mighty famine in that land; and he began to be in want. And he went and joined himself to a citizen of that country, and he sent him into his fields to feed swine. And he would fain have filled his belly with the husks that the swine did eat; and no man gave unto him. And when he came to himself he said, How many hired servants of my father's have bread enuf and to spare, and I perish with hunger! I will arise and go to my father and will say unto him, Father, I have sinned against heaven. and before thee, and am no more worthy to be called thy son; make me as one of thy hired servants. And he *arose* and came to his father. But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck,

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and kissed him. And the son said unto him, Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son. But the Father said to his servants: Bring forth quickly the best robe, and put it on him; and put a ring on his hand and shoes on his feet; and bring the fatted calf and kill it, and let us eat and make merry.

The object of the Orientals in using parables is to make plain to the masses the ideas regarding the relationship of the human being to its Creator. As a public teacher, Jesus engaged in current tactics and taught the people object lessons in forms of parables, leaving the deduction of the moral of such a lesson to the individual, in accordance to ability of comprehension and understanding.

Thruout the whole parable, neither doctrine or creed, church-going or tithes, covenants or baptism, eucharists or recitation of prayers come into question. Confession, Conversion and Realization are the most vital points worthy of consideration. This parable is designed to show the dual sense of being, as to his relation to nature, and the final realization of the Father as the only essential factors, leading to the solution of all problems and assuring salvation and final redemption.

The younger son is the process of evolution—the lower phase of understanding towards the things within manifestation. This younger son, because of lack of observation, experience and knowledge of the economy of life, wastes his substance—Life Principle—and suffers the consequence, that thereby he might come into realization of the true relationship between creation and Creator.

We go out into the world, into manifestation; evoluting from phase to phase, seeking enjoyment in the

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realm of manifestation governed by the drifting tendency of an unconscious existence. We appeal to our Father—the Thot of Being, the Origin of Life, the Beginning of All Things—for OUR share of Creative Energy. It is not denied us, we receive whenever our time comes to ask; we receive even tho it be for our condemnation. We begin in Thot in accordance with the wave selected, either negative or positive reasoning. For all action must have some cause to act from.

We find that the younger son, which is the evolution from Personality into Universality, has a right to ask of the Father, but he merely asks for a portion of that substance which is to keep him in contact with the energies of life's currents—the power to use and he receives the substance without question as to what he intends to do with it. The details of the process of evolution are given in sum and substance only, and Jesus proceeds in His parable with the division of accumulated wealth, showing the result of such a demand made by the son. He goes out into the world. And there we find him drifting in riotous living—making light of things material, spiritual, physical and otherwise—drifting about aimlessly, living merely to gratify the craving of a yet undeveloped condition, misapplying nature and nature's laws.

Thus we drift about and after we have used up our portion, what is the result? We look about us for help, for we find we are lost unless some one will save us out of our terrible condition of poverty, sickness, sin and death. We find ourselves in poverty, the most extreme point in evolution. Yet no man gave him anything. And how could he expect anything from his fellowmen? Has he not drawn his substance from the Fountain Head? No man could give him anything, for man can

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do no more than reflect to him his own condition. Yet the prodigal son is not dissatisfied with the results of his experiments; he finds no fault with the world which gives to him in accordance to his own ability in expressing his attributes. Altho it fares hard with him he is willing to submit to the inevitable. He felt he deserved his condition. Why should he find fault when he is reaping what he has sown? Thus the great social problem is solved in his case, and every one must necessarily come to the recognition that the fault never lies with others, but only with himself. For it is this drifting condition that uses up the substance; it was this physical self that lived the riotous, unconcerned life, and now, at the moment of the vital turn the question of death or life presents itself most vividly, and he seeks a solution for the many perplexing problems. This physical process of evolution as a matter of experience, seeks knowledge as to our real Being; we are forced into the reality that our daily walks of life are but a sense condition. While looking up to others for help, subjecting our individuality to them, the citizen —formality—we are obliged to take the reward of slaves and slavery, suffering and sorrow.

With all the good intentions that we start out with in life, just as the Prodigal Son, we shall not be able to come to realization. Just as he went out into the world to gain experience, we go out to do the same. We experiment with scientific and social problems in the expectation of removing the so-called social evils. We expect to raise the standard of existence; find liberty and freedom by delving into the depths of darkness, of corruption and all this world's Illusions. We fail in gaining our point and with it forget our true object in life to such an extent as to hire ourselves to

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a citizen—conditions of narrowness, belief in authorities and authoritative institutions, beliefs in sacrifice, submission and slavery.

The son, this physical being, hires out to servitude of opinions of unbalanced conditions, thus showing lack of tact, self-reliance, self-mastery, self-respect, lack of brain power, and lack of individuality. He hired out as a slave to a system of society, from which he expected protection for his decaying state of mind, and satisfaction for his insatiable appetites and acquired habits, which he has nourished in his ignorance, until he became a mental leper for whom society offers no panacea.

As long as we have apparent health; as long as we feel our bodily functions in action, to a degree at least, we think nothing can hurt us, and we misuse our substance, the organic functions, until we find ourselves helpless. Then we begin to look around for help and entrust ourselves to others. But "Can the blind lead the blind? Shall they not both fall into the same pit?"

But what did the citizen of this social system give him? He sent him out to herd swine—take charge of the masses, to teach them content and discontent. And he was glad to fill his body with these "husks" of economic prestidigitation that even the swine would not eat. Think of it! We who claim to be the outcome of the Supreme, of God, the reflection of God, to hire out to a citizen merely to live on the husks the swine did not eat, just to keep up our miserable existence; to hire out as slaves! He hired out to a citizen because he did not use his common sense of liberty, for had he done so, he would have been polarized and had recognized his Lordship. But he was out in the world, and from this world he expected to receive something it

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possesses not; something to relieve him of his diseased, uncomfortable condition; in his poverty and helplessness he chased from one system to another in the expectation to find relief. But after much experimenting we find that it avails us nothing, for if it were possible to receive benefit from the world this whole world would have it; would demonstrate it and be long ere this on the path of perfection.

This son here on earth, this evoluting sense condition, still continues to experiment. He, this body, is now in the lower stages of existence, where it depends upon others to be fed by, but he does not get enuf to satisfy him—because no man can give another of *his substance.* The parable shows plainly that no man can give us what we ourselves lack. We all have to arrive at this conclusion sooner or later. Even tho working for a citizen—position of government and trust—he received no more than did the swine, even less, for they enjoyed their condition, while he suffered. It shows he was not entitled to anything, neither from the hands of a citizen, who held in check the production of others; neither from the swine, who have no use for a hireling, for left to themselves they follow the instinct of nature. The swine had to be fed, for they represented investment, value and capital to the citizen who claimed to own them, while the prodigal son has not even as much as a claim, but finds himself reduced to a position of beggarism, and has to consider it a privilege to rob the swine of their leavings, the husks. He is too proud to become a producer, and had rather hire out to any citizen, any business, scheme or party, than to set his talents into useful channels.

But that there must be an end to conditions and environments at sometime dawns even upon the mind

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of the hireling. He finds that all his scheming drags him only deeper and deeper into the mire, from whence there is no hope of escape, except thru death—the wages of sin. At such an hour of despair one spark of the inner consciousness flashes before his reasoning mind and he begins to doubt the necessity of his reduced state. "My Father has plenty and to spare," he cried out, admitting that his need to look to others for help was useless.

Are we compelled to live under undesirable conditions when we are the sons of God, to feed on the "husks" of others, when the Lord is my Shepherd, I shall not want? Should we compel ourselves to uphold and sanction the actions of the citizen for the mere privilege to subsist upon the husks of oppression and injustice? "I will arise," yes, arise, out of this condition of depression and unbalanced existence into the reality of nature; higher, even into the polarized functions of reason, and recognize the Fatherhood of God.

The Father sees him from afar because the idea of authority and authoritive institutions still clinging to the mind of sonship, because of the belief in supremacy. With all the thot for a higher, a nobler life, of a diviner existence, it is still a question as to "pleasures" of life, of eats. "My father's servants have *plenty to* eat and to spare," still governs his mind. Thus the Father can see him only *from afar*. Only after a long journey of contemplation, determination to go on and on, do we realize the necessity of stripping ourselves of desires.

As we invert our senses and introspectively find presence of mind, do we come to a better understanding of life. Altho our limbs seem to totter at times, we continue to go on, encouraged by the sight of the Father, and the assurance that "This is Life Eternal to know

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God," realizing in this state of consciousness that "I and the Father are One."

The moment the son finds himself embraced by the Father, resting upon his bosom, all is forgiven and forgotten. At this juncture there is no inquiry as to the experiences of the past, no catechising as to ritual; there is but joy because of the union of the dual sense —father and son—wherein lies realization of Perfection, which Perfection is the Fatherhood of God. "Be ye perfect, therefore, as your Father in exaltation is perfect." Before we reach this final point we seem to love to fall by the wayside while on our journey to the Father's house. We claim to be "servants of God." We think it noble, beautiful and sublime to entertain ideas of a lofty nature, to philosophize on the regions beyond the clouds. We consider it enchanting to climb the golden stairs of imagination. We think it elevating to be able to roam around the planets in our astral bodies, attempting to find records of genealogy appertaining to our past incarnations. How we love to delude ourselves into a fancy that we can come back to earth again whenever the law of Karma reaches its final point; and how we can hop from planet to planet, completing the circle of the Zodiac, at a certain price and a red hot poker thrown in besides. We raise our noses high because of a smattering on psychology, the master key and the mystic symbols. How wise and how supreme, how mysterious we deem ourselves when thinking of a time when there will be no more sickness, sin, sorrow or poverty. But we shall never be able to see those fanciful visions verified. We shall find that these mind wanderings will not realize the practical and useful. We have to come down to every day facts. We have to get up, body and soul, go out of all

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the conditions and environments of this drifting nature and face the Father (fate) of all things, realizing that "I am in the Father and the Father in me"—*EVEN ME*. Not a servant, neither by the grace of God, nor the will of God, but *the son* raised to the Fatherhood of God.

Here and now is the Time to realize our true position in life, *now* is the appointed time, *now* is the day of salvation. If we do not recognize heaven and its beauties in *this* life—the only life, the one eternal life there is—surely, beyond the grave there is no recognition. It is today then that we want to breathe out from our being the accumulated superstitions of past conditions, and with every in-drawn breath draw nearer unto the Savior of Liberty, born of a Virgin undefiled, which breaks the fetters of our captive chains and sets our Higher nature FREE.

Open, O thou world-sustaining Sun, the entrance unto Truth, hidden by the vase of dazzling light.
Soften the radiation of thy illuminating splendors, that I may behold thy true being.
From the unreal lead me on to the real and unveil the magic illusions of the phenomenal worlds that I may see the path unto Realization. Amen.

BREATH

Not only the plants, yea, even the stones breathe, each and every one in a way peculiar unto its own kind and nature. To understand breath and breathing as a fundmental principle of life's expression, we shall not consider the animals and plants to start with, but take up the mineral kingdom and begin with the stone, to find whether it has any need of breathing, and, if so, it

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will not be difficult for us to comprehend, thru the necessity of breathing, *how it breathes.*

It is thot that matter is nothing but the expression of two forces opposing each other, viz., the centripetal and the centrifugal forces. The existence of matter is based upon the idea that the centrifugal force counteracts the centripetal force to equal extents, continually making an effort by virtue of activity, to extend and express itself unceasingly and indefinitely in all possible directions. As one advances the other manifests in turn the very opposite force in a like degree, with the object to contract and concentrate toward one certain given point. Should the centripetal force not be nourished or assisted by the continual inflowing of the congenial auxiliary forces surrounding the same it would become subdued and thus absorbed by the centrifugal force, which would be destruction to the former and the process of continuity to the latter brot to an end. It is for this reason that it is the office of the stone, of whatever species, kind or character, to imbibe the particles of its surrounding atmosphere, and retain whatever is most harmonious to its species and most similar to it in character, thus applying and replacing such particles which are consumed by the alternate action or the struggle for self sustenance, at the same time repelling and expelling such substances as prove foreign to its kind and dissimilar to its nature by virtue of the outward action of the centrifugal force, so that it may remain the same in its nature as it was created. Altho now and then it happens that even a stone in a certain measure manifests illness or disease, if heterogeneous particles are too frequently imbibed along with those peculiar to itself, so that if these by the counteracting centripetal force cannot be expelled again, the

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stone thus turns into a heterogeneous formation as found in the one stone or the other, or in minerals of the same class found to be of an entirely different texture and virtue, or as seen in a poorly appearing stone, or nobler or more precious ones, even gems. You have, no doubt, often observed that once transparent crystals, or even diamonds, contain certain opaque muscoid and feathery or plumose particles not at all of the nature of such stones containing the same and you pronounce such defects as flaws.

As the question, *how* the breathing is done exactly in stones, we have it partly answered in having determined the necessity of breathing. There is but one manner of breathing in the animal, one in the vegetable, and one for the mineral, the breathing being accomplished by inspiration and expiration, that is, they draw into themselves by virtue of gross-organic formation and the nature peculiar to the same, continually, uninterruptedly, unceasingly, such particles from the air surrounding them as manifest a similarity of nature, and just as with animals the chemical decomposition follows only when in the body itself. In the stone this decomposition expresses itself upon the surface when in the course of time its surface is covered with a peculiar and differently colored thin crust that in the process of time in larger stone masses is often so strong and hardened, that it forms a particular stone, or gem peculiar to the kind of stone, or it even sprouts up, owing to the pressure of decomposed particles, as a vegetable or plant-like growth in forms of a diversified nature and peculiar only to the vegetable or animal kingdom. Such conditions or phenomena could not happen were it not for the fact the stone inspired and expired.

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These very appearances of change and differences as to variety in kinds should strike every searcher and inquirer ever so prejudiced and tell him clearly. The hard stone that contains neither moisture nor anything pertaining to vegetable growth, as for instance, the clean mountain pebble, is oftentimes to the extent of its whole surface surrounded by entirely foreign formations one inch in thickness, which cannot be found in any other stones in the same manner, but only around this particular one, and how can it be, were it not that it left behind, by virtue of decomposition in some air-region thru the process of inhalation, such particles as afterwards by another process made it possible for the formation of such heterogeneous forms as surrounds the stone? This process may be noticed when a certain object is put into mineral water for a time. That object soon imbibes the particles suitable to its nature, and on the contrary those which prove unsuitable to it, adhere to the object in a saliniform crust.

In like manner a peculiar phenomenon may be presented to the vision by taking a small bar of zinc, and hanging it in a jar filled with diluted lead. What will be the result? The small bar of zinc will begin to inhale eagerly, and imbibe from the liquid lead all that will answer its purposes, while the lead, once dissolved by the acid, solidifies again, and becomes visible around the bar of zinc in various forms peculiar to the process of the counteracting force. What may be learned and seen in this case, may also be noticed in all minerals.

Having seen and found *how* this process of breathing is accomplished in the stone and the mineral in general, we are now ready to consider besides this inspiring and expiring breathing, a third breathing. This, of course, is something new to the average mind, and not generally

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understood by scientists and students of nature, altho known to philosophers, and as old as the hills. Studying upon lines of this nature it shall not remain hidden from us, nor shall it be denied us to understand even this process of breathing. It has been shown sufficiently that the stone *has to breathe,* and the illustrations given suffice our purpose in concluding as to *how* stones breathe. Once we grasp these two necessary fundamental conditions, we are ready to understand that the conditions of breathing decide the peculiarities of characteristics to a great degree.

The next form of breathing is the electric. This electric breathing is nothing else but the absorption of magnetic fluids, by which both the oppugnant forces are being sustained in stability. This stability or persistency again is nothing else than the visible expression of mutual polarity, and is visible for the reason that, as you well know, matter in its appearance or manifestation is nothing more or less than the polarization of the forces opposing each other as to direction.

This polarization is in some way the life of matter, which continues to exist as long as the polarization is expressed in the stability or persistency of the oppugnant forces. If by position or accident, circumstances should arise disturbing the polarizing effort of the one or the other whereby stability and persistency should suffer to a degree, matter becomes weathered, as we say, and finally crumbles into dust, which dust again exists as such only so long as there is a vibration of polarity left to the individual particles to perpetuate their own condition, but finally changes from this existence of visibility into another, when the polarizing intelligence finds itself by existing circumstances forced towards other realms of activity, where it may by col-

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lectivity again rise thru processes of evolution towards visibility. To understand electric breathing more intelligently, we propose to take into future consideration points that will gradually explain the subject more fully.

Besides the many points of view we could take in considering our subject, we have gathered enuf to know the reason and the purpose of the existence of matter, and we cannot otherwise than grasp quite readily the idea that even the material of which a house is built necessarily breathes, and that the building to exist as such must breathe, and if it is in a position to express itself and thru itself the stability of polarity, which is necessary for perpetuity or existence, the material in that house will certainly not be breathless. There is no doubt but that even a stone may be heard snoring, and if so, how much easier it should be to overhear the world of a higher organic manifestation—the vegetable kingdom—in one and the same sphere of breath action.

As generally known, the plant consists of the tree down to the growth of a lower extremity, which is always found to be in and under the surface of the ground, and constitutes the root-part of the plant, which root-part is similar to a foot upon which the animal stands, and at the same time this branchy foot manifests the disposition or purposes of a polypole, which absorbs its food thru its feet by means of a thousand of suctorial organs or siphuncles. Upon this lower extremity rests with the trunk—rising above the ground, and fitted with the same organic connection as the body of an animal, in which trunk you find the chief stomach action for the digestion of the foods taken, besides which chief stomach, as in the animal bodies, are thousands of minute stomach actions, each

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of which digests, absorbs, and assimilates the foods taken in by the chief stomach, and form it into substances peculiar to the nature of the plant. It would not be possible to enumerate upon this occasion these secondary stomachs according to the order of their offices, but it shall be left to the individual mind to think and reflect upon this matter so as to sharpen and strengthen the mind towards love of nature. With this we perceive the further manifestation of the plant, and see, what we have no doubt seen quite often, namely, the crown of the tree or the plant, in which we find the trunk multiplied or multiplying itself into limbs and branches, a condition noticeable in every plant more or less. With this we have a picture of the organic plant.

TO REMIND OURSELVES

Yes, we wish to know all about the four dimensions of space. And science tells us of evolution, while religion and philosophy deal with creation. Yet to most of us life formation remains a mystery, and will continue in the realm of the unknowable as long as we fail to understand ourselves, and live in the superficial.

If we delve for the real object of life and learn of the process of the gradual development and the perpetuation of life energies which compose the form, and thus we learn to fathom the true purpose of existence and the perpetuation of the individual species.

To most of us it may not be agreeable to remind ourselves that the human being is merely a particular kind in the great variety found in the animal kingdom. Th
difference is no more than the difference between
and the other species of those called by us the lo

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creation. Here again we must remind ourselves that when the thot of differentiation once dawns upon the mind, then we begin to recognize the responsibility of a position of superiority and consequently we are expected to protect everything of an inferior kind, as the latter becomes the idea expressed thru and by our own individual being, as the consequence of individual self, for the individual self-consciousness is the culmination of all the animal creation, and the representation of the same, while a violation against the collective thot of existence would be equal to criminal offense —the justification of which would require the loss of position attained to. Once we accomplish the process of cell formation from negative to positive action and the unconscious to the conscious and self-consciousness, we shall have to grasp the law of self-preservation.

The fundamental principle of life is that of the elementary, and as we have evolved thru the mineral and the vegetable, we to a very small degree, subsist upon the vegetable, still less upon the mineral, but largely upon the elementary upon which that we have attained to depends for growth and expression. As there is variation in the mineral, this same variation as to expression continues in the vegetable reaching out towards the animal and manifesting according to the character attained in its former state. The experiences gained in one condition make up the incentive towards characteristics in another, still in each case, the return to the fundamental is inevitable. Bear in mind that the four dimensions of space are the Elementary, Mineral, Vegetable and Animal. The animal is the last of the evolutionary culmination, and once having reached the highest development of a conscious cell-life must take on bodies, or disintegrate to the source of being where it

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takes up again the process of evolution into space governed by time.

HINDU SCRIPTURES

SELECTION IV.

(Continued)

The way to eternal beatitude is open to him who without omission speaketh the truth.

To be dumb for the remainder of life is better than to speak falsely.

The sacrifice of a thousand horses has been put in the balance with one true word. and the true word weighed down the thousand sacrifices. No virtue surpasses that of veracity.

There are two roads which conduct to perfect virtue; to be true, and to do no evil to any creature.

It is not good to forget a benefit, but it is good to forget an injury on the moment.

Return good for evil.

Abstain from unlawful gains.

Immediately relinquish any advantage that has been gained without equality.

Be chaste. Resist sensual appetites. Neither Sacred Scriptures, nor religious ceremonies, nor pious austerities, nor the offerings of sacrifices, nor liberality, will procure felicity to a man contaminated with sensuality.

Who is this natural beauty, who advances with so much grace? The rose is on her cheeks; her breath is

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as pure as the morning dew; joy tempered with modesty animates her countenance. It is Health, the daughter of Exercise and Temperance.

The true rule in business is to guard and do by the things of others as they do by their own.

Do not force upon thy neighbor a hat that hurts thy own head.

Among those who labor for future happiness, he is greatest who lives well in his own household.

He who despises women, despises his own mother. When women are honored, the Divinities are pleased; when they are not honored, all undertakings fail.

It is true charity when one builds resting-places or drinking fountains for wanderers; or provides food, or raiment, or medicine, for the needy; not selecting one more than another. This is true charity and bears much fruit.

The narrow-minded ask, Is this one of our tribe, or is he a stranger? But to those who are of a noble disposition the whole world is but one family.

SELECTION V.

Shun wealth and pleasures repugnant to law; and avoid even lawful acts, if they may cause pain or offence to mankind.

Of all pure things, purity in the acquisition of riches is the best. He who preserves purity in becoming rich, is really pure; not he who is purified by water.

No man can acquire knowledge of the soul without abstaining from evil actions, and having control over

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his senses and mind; nor can he obtain it, tho with a firm mind, if he is actuated by desire for reward.

Indestructible wealth is to be free from coveting the possessions of others.

What a rich man uses and gives, constitutes his real wealth. That which thou hoardest, whose is it? Other covetous men will sport with it.

Labor makes known the true worth of a man, as fire brings perfume out of incense.

What is religion? It is tenderness toward all creatures.

Large rivers, great trees, wholesome plants, and wealthy persons, are not created for themselves, but to be of service to others.

He who considers all beings as existing in the Supreme Spirit, and the Supreme Spirit as pervading all beings, cannot view with contempt any creature whatsoever.

He who injures any living creatures does it into God. The Deity is pleased with him who does good to others, and who is always desirous of the welfare of all creatures.

He who, to give himself pleasure, injures animals that are not injurious, adds nothing to his own happiness, either living or dead. But he who never gives pain to any creature, by confinement or death, but seeks the good of all sentient beings, enjoys bliss without, and the heartless one, who would carelessly trample on a worm that crawls upon the earth, is darkly alienate from God. But God dwells with him who embraces all things with his love.

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SELECTION VI

Foolish are they who perpetually inquire where the Deity resides. God dwells in all things in his fulness. Kine are of different colors, but all milk is white. The flowers on the altars are of many species, but all worship is one. Systems of faith are different, but God is one.

The object of all religions is alike. All men seek the object of their love, and all the world is love's dwelling.

Why talk of a mosque or church? He alone is a true Hindu whose heart is just; and he alone is a true Mohammedan, whose life is true.

The Supreme Being is sometimes with him who counts his prayers on sacred beads in the mosque, and sometimes with him who bows down before idols in the temple. He is the friend of the Hindu, the intimate of the Mohammedan, the companion of the Christian, and the confidant of the Jew.

Heaven is a palace with many doors and each one may enter his own way.

Virtue and vice are Heaven and Hell.

Virtue is what man owes to himself. Tho there were no Heaven, nor any God to rule the world, Virtue would be none the less the binding law of life.

False is the creed of those who hold that it is profitable to renounce the present life. Can ye not see that eternal existence begins in this life?

He who neglects to perform the duties of this life is not fit for this world, much less for any higher world.

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The soul is the principle of life, which the Sovereign Wisdom employed to animate bodies. Matter is inert and perishable. The soul thinks, acts, and is immortal.

There is another invisible, eternal existence superior to this visible one, which does not perish when all things perish. Those who attain to this never return.

The God of the Dead waits enthroned in immortal light to welcome the good into His kingdom of joy; to the home he has prepared for them, where the One Being dwells beyond the stars.

Justice is so dear to the heart of Nature, that, if in the last day one atom of injustice were found, the universe would shrivel like a serpent's skin to cast it off forever.

MEDITATIONS

Many paths lead to the mountain top. Some are straighter and shorter than others, some more winding and longer, others again more uncertain and full of hardships, difficult to climb, while others are more delightful to tread; some again thorny and wild. Still they all start at the foot of the mountain, and it matters not how many, towards the top they all taper, and running into each other, become a common road.

Existing conditions are the reflections of our actions within time and space, and can be changed only in so far as we are able to master our own thinking, directing the same towards realization of the dawn of a better day, which day appears as soon as we recognize the grandeur of our position within this existence, and realize the possibilities within individual salvation.

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BUDDHIST SCRIPTURES

SELECTION I.

O Thou Eeternal One, Thou Perfection of Time, Thou Truest Truth, Thou Changeless Essence of all Change, Thou Most Excellent Radiance of Mercy, I take refuge in Thee!

As the great universe has no boundary, and the eight sections of Heaven have no gateway, so the Supreme reason has no limits.

We do not suppose our prayers are the only prayers in the world. We ought to respect all prayer. Men of prayer belong to all countries; they are strangers nowhere. Such is the doctrine taught by our Holy Books.

The Divine Law is as a cloud which, with a garland of lightning, spreads joy on the earth.

The water falls on all creatures; on herbs, bushes, and trees; and each pumps up to its own leaf and blossom what it requires for its special need. So falls the rain of the law on the many-hearted world. The law is for millions; but it is one, and is alike beautiful to all.

Only the religious man is good. And what is religion? It is the perfect agreement of the will with the conscience.

Alms and pious demonstrations are of no worth compared with the loving kindness of religion. The festival that bears great fruit is the festival of duty.

A man may recite large portions of the law, but if he is not a doer of it, he is like a herdsman who counts the cattle of others.

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One should seek for others the happiness one desires for one's self.

There is no higher duty than to work for the good of the whole world.

Practice not usury in thy lending. Thou shalt abstain from acquiring or keeping the property of another by fraud or violence.

Contract no friendships with the hope of gain.

Speak the truth; do not yield to anger; and when asked, give of the little thou hast. By those steps thou will approach the Immortals.

Judge not thy neighbor.

Thou shalt not calumniate.

Thou shalt not excite quarrels by repeating the words of others.

Indulge not in idle, vain talk. Speak not words which are to no purpose but harm.

Do not call ill names. Thou shalt avoid all anger, hatred, and bitter language. Thou shalt not speak of injuries.

Not the failures of others, not their sins of commission or omission, but his own misdeeds and negligences should a wise man take notice of.

The good man when reviled, reviles not again; when smitten he is not angry; when treated violently, he returns love and good-will; when threatened with death he returns no malice.

We should be deaf to hear evil of others, and blind to perceive their imperfections.

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SELECTION II.

Have virtuous people, the best of men for friends.

The shrine of worship is in families where father and mother are perfectly honored, venerated and served.

To feed one good man is infinitely more meritorious than attending to questions about heaven and earth, spirits and demons.

It is blessedness without measure to keep the thots fixed on the laws of reason thruout the entire day's conduct, and from this religious conduct to realize a deep principle of faith.

Thou shalt cherish thy father and thy mother. To honor father and mother is better than to worship gods of heaven and earth. If a child should carry father and mother, one upon each shoulder for a hundred years, he would then do no more for them than they have done for him.

Overcome anger by love; overcome greed by liberality; overcome falsehood by truth; overcome evil by good. Hatred never ceases by hatred, but by love; this is an old rule.

If a man foolishly does me wrong I will return to him the protection of my ungrudging love. The more evil comes from him the more good shall go from me; the fragrance of those good actions abiding with me, and the harm of the slanderer's words abiding with him.

Beware of anger of the tongue. Control thy tongue. Beware of anger of the mind. Control thy mind. Practice virtue with thy tongue and with thy mind.

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Abstain from wrath. Let a man keep in subjection his speech, his arm, and his appetite.

By reflection, by restraint and control a wise man can make himself an island which no floods can overwhelm. He who conquers himself is greater than he who in battle conquers a thousand thousand men.

He who is tolerant with the intolerant, mild with fault-finders, and free from passion with the passionate—him I indeed call a wise man.

Who is the great man? He who is the strongest in the exercise of patience; he who patiently endures injury.

He who for whom there is neither this shore nor that shore, nor both; he who is fearless and unshackled —him I call a wise man.

He who has cut all fetters, who is independent and unshackled, who never trembles—him I call a wise man.

Like a solid rock unshakened by the wind, wise people are unfaltering amid praise or blame.

This quickened conscience, stirring of heart, and liberation of mind are to be found in some degree among all the peoples, and one practical result of them is the dawning realization that the most pressing need for every nation is not battleships or guns, but education—enlightened and humane.

God can be real to the individual only in accordance to his own comprehension, and inasmuch as we are physically related to nature we know ourselves either good or evil.

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MOTHER'S VOICE

Edited by Maria Rose Ruth Hilton

No Nation can rise above the level of its Womanhood

QUALITY OF BEING

Two forces are apparent in man—the modus operandi of life seems to express thru two modes—the positive and negative: the good and the evil: the human and the animal. Ordinarily speaking, the great tide of mankind is swayed and governed by their animal tendencies; and it is no wonder that we no longer see human beings, but monstrosities that are far below the brute creation; that this world is scarcely any longer a safe place for those of real heart and soul culture to live in. Such is inevitable where man allows himself to be dominated and governed by his animal instincts; and that is not all, but thus ruled by the beast, he causes his higher nature to fall to the lowest, adding to the animal the powers of the God in him, making of himself a monstrosity. Thus the God turns into the demon. Who rules and runs this world, then, since almost universally the animal nature alone is in evidence in man?

How essentially different, could we change this condition in man and turn the demon into the God, adding to the God all the powers, strength and forces of the animal! We have multiplied his powers a thousand and ten-thousand fold. The polarity or union of these two natures constitute the Great Work. Man becomes more than man when the Divine Powers in him are re-enforced. Thru the transmuting of the lower into

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the higher, man becomes super-man; crowned with victory he treads the earth conscious of his superiority, and while he is not proud or vain he *is* sensible of the fact, that between him and the ordinary being there is a fixed gulf. And while here in the same world, still he vibrates in unison with all the Great Ones, who, like himself, have crossed the Khinvat Bridge, having "entered in thru the gates," to the land of peace. He lives in a new world; he inhabits a land all his own—a land where the flowers are always fresh, green and fragrant; he dwells on the mountain-top, where he breathes the pure ambient air, fresh from the realms of ether; he basks in the warm and radiant sunshine of endless light and peace.

Imagine then, O thou pilgrim of the Infinite, Eternal One, whether or not it is worth while searching, striving, seeking for this blessed life that reveals even here in matter the hidden mysteries of the life eternal.

Universal Truth divine,
Dawn upon this soul of mine;
Word of God and inward light
Wake, my spirit, clear my sight.

WOMAN'S WAY

To individualize our individuality woman recognizes there is but one way, i. e.: "Take up thy cross and follow me!" No longer can she look for help from her companion, her son or her daughter. Within her own being lies the power that is to be called out; and once in command of that power she has no need for any other help.

Woman, then, is to study herself—her own nature—her own character—that she may throw aside "the use-

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less and hold to the good." She, alone, can discover the fathomless depths of her being, calling forth the hidden treasures of infinitude. And in that day when woman realizes her own limitless treasures, all the world shall rejoice and be glad; for those treasures shall not only enrich her own kingdom, but those of the whole world. The world can never attain a higher civilization until woman "ascends the throne;" the place intended for her by the Creator.

Self-culture, self-development, alone can solve the great problem for womankind. The ascendancy of woman to the "Throne" does not mean that she is to rule with a rod, but quite the contrary. She reigns and rules thru love, wisdom and understanding. "Throne" is but the symbol of that place of eminence where her true womanly qualities are recognized, enabling her to express her highest, noblest nature; thereby radiating those beneficient qualities that will enrich, beautify and bless all.

Woman's innate nature is one of love and goodness; and she longs for the opportunity to express those signal qualities—longs for some object upon which she may bestow her love and affection. This she can and does do to a degree, yet there are limitations which prevent her from expressing or rather radiating those particular qualities, and herein we discover the main reason that explains many of the daily trials and limitations which creep into domestic life to destroy the happiness and felicity of the home.

Recognition of woman's true nature on the part of man will enrich and bless him a thousand-fold. It is thru this recognition that she in turn bestows all the long hidden, pent-up treasures of her being—treasures which constitute the very Kingdom of Heaven.

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The woman of today represents but a wee portion of the love and goodness which she possesses, simply because there is no inspiration in her life to call forth those divine qualities; hence we need a noble knighthood to be inaugurated again upon the earth that will create the royal chevalier—a few Omar Khayyams, Lohengrins and King Arthurs to rehabilitate society with their regal nobility. Certainly some innovation must take place in the ranks of mankind whereby the situation may be saved. Let the noble royal nature in man come forth and assert the divine feminine so long hidden away within the deep interspaces of his being. In the day that man discovers *himself*, lo, and behold! he rises, and, crowned with the light of heaven, he leads his beloved forth, where together they ascend the divinely instituted throne, there to enjoy eternal Bliss and Felicity.

PROGRESS

Progress belongs to the "right angle of ascendancy." As enlightened beings we naturally recognize the simple fact, i. e., that we are in harmony with the governing laws of life and nature; we are vibrating with the forces of construction which, as a natural sequence, brings us in touch with all those energies that carry forward the great cosmic world known as the "Spirit of the Times."

Man needs to be reminded of certain facts in nature that from time to time he may retrace his footsteps, since he is prone to wander in "forbidden paths," owing to the negative trend instilled thru unfortunate habits, which were contracted during a time when the blind forces of nature swayed and governed him. One thing

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that always remains to comfort and encourage the true disciple in his search for light and freedom, is the fact that the power, the intelligence, which created man, will continue to *uphold* and *sustain* that which it has created. Even in man's wayward and indifferent state, he finds it quite as difficult to go the way of the sinner as to tread the ascending path of the righteous. On the downward way there is ever that voice of conscience "whispering the word of warning, calling him to retrace his steps, lest he meet the rapids of destruction that are sure to carry him on to inevitable doom.

It is man's privilege to *bless* himself: he may also conduct himself in a way that will call down curses upon him. Since the Creator endowed man with the agency of *free-will*, he is directly responsible for whatever he does. Hence, the admonition of the Savior: "Be not deceived: God *is not* mocked; for whatsoever a man soweth, that shall he likewise reap." Therefore, if man would reap the joys of heaven and earth, let him unite his forces, powers and intelligences with those that constitute the progressive elements in life and nature.

Goodness and righteousness expressed thru Good Thot, Good Word, Good Deed, will carry man ever onward and upward to the mount of attainment, where awaits the crown of reward, merited thru noble service rendered and the Voice of the Savior may be heard saying: "To him that overcometh, I will give a White Stone and on that stone a *new* name which no man knoweth save he that receiveth it." "I will give him to eat of the Tree of Life that stands in the midst of the paradise of God; and he shall enter in thru the Gates to the beautiful City of Peace—Jerusalem!"

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SELF STUDY

In the study of self-development, it is essential to discern the difference between the leading of the Spirit and that which is called impressional. Thots, ideas, opinions, that fill the atmosphere about us, may impress themselves upon us and even influence us, if we are in a negative state, which is usually the case; and here we find one of the main sources of failure which causes the discouragement among many. Self-study means the exercise of our mental powers for our own growth, unfoldment and development; but if we divide our thot continually, how can we progress?

Why squander our precious substances, mental, physical and spiritual, by going here, there and everywhere, when the "Lord has spread such a bountiful table for us to feast upon?" Such would be analogous to subsisting on the crumbs while the table is laden with delicious food.

It is a deplorable fact that many are yet unanchored and therefore do not realize the hidden treasures of their own kingdom—"The Kingdom of Heaven is *within* you"—but what matters that if we are unconscious of the supreme fact? Something is vitally needed to awaken us out of this lethargetic state. It is a most dangerous attitude and one that we cannot afford to harbor. The day is too far spent to permit us to loiter by the way. *Breath is life*, but no one can breathe for us. We must be sufficiently developed to take an interest in the things upon which all our growth and development depends. The phenomenal side of life cannot aid us in the work of salvation—cannot bring us into Realization. Determination is the one virtue

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that must be constantly exercised; for while there are countless numbers to draw us from our purpose, there is but One of us and that One must be *stronger* than the countless ones without. Conviction, resolution and determination are the weapons that we are to be equipped with, and to these may be added the Two-edged Sword (a spiritualized will) that will pass right thru and thru all obstacles with a decision that nothing can prevent.

Remember, we face *all* with unswerving fidelity because we have *faith* in our self and the power vested in us. Old conditions and environment must yield before a righteous demand.

After all is said, we simply return to first principles —Breath and proper breathing hold the *key*, and therefore no one can afford to become indifferent to that upon which all else depends.

Breath is life; life is God; and God is *all in all!*

There was an America before there was a Columbus to find it. There was a gravitation of the earth before a Newton thot of it. There was electricity before an Edison harnessed it. Everything there is, has been, and will be forever.

Man is the culmination not only of the intelligences of the elementary, mineral, vegetable and animal kingdoms, but also of the complexity of all the generations past, and consequently is capable to recollect by virtue of control of mind, soul and spirit, all the knowledge experienced thruout all the phases of creation and evolution.

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FEDERATOR

Edited by Nellie Wheelwright

STUDY OF MAN

Divisions into stocks or groups within a race are in natural consequence of the complexity in mind and matter, and help to reveal the various trends necessary to reach perfection. A race is first divided into three stocks; in each stock one of the three great basic principles embodying to the fullest extent, yet in no wise weakening the inclinations which are patent to every member of the race.

Once nature determines the stock, other mental factors come into play calling for further divisions, divisions of a tribal nature, where specializing of certain mental endowments, attributes, propensities, and talents must take place, lest variety and complexity suffer materialization and progress cease. Each group divides itself into four principal tribes, which give us twelve tribes altogether, there being three groups. These twelve tribes or principal types are the seal of mental operations and all variations are reducible to that seal or must emanate therefrom, and in their harmonizing represent the perfect man.

The further dividing of a tribe into sub-tribes is a phenomenon only and fluctuates according to conditions, environments, and influence which may be local or general, according to laws not so easily understood. However numerous such sub-divisions they, one and all, gradually melt into one another, and after many generations reveal the original tribal relation.

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In considering the *Slav*, we find four distinct tribal manifestations. Each one has characteristics all its own, and only upon intense investigation and analysis can the means be discovered that makes them one and all of the same group.

A tribe may be divided into scores of sub-tribes, still the relation can not be obliterated. Analysis will reveal all the earmarks of direct relation, even tho miscegenation may have entered the course of developments.

The reason the *Slav*, on the whole, appears slow and backward in the face of the Spirit of the Times, is because he, as the physical factor, remained in the domains driven into, hardly attempting to move into other quarters except those he thot destined for him.

Tribal divisions were natural consequences but the individual added nothing to such natural developments. He became settled, both in body and mind. Physically he developed more fully in some instances; in others he did not develop at all; in others he showed signs of deterioration, according to outside influence brot to bear upon him. When the great wave swept over humanity, lifting all the peoples out of their very pivot, the *Slav* did not move, he stuck to his steppes, to his vast ranges, to his mountains. Those that were moved and thrown into new environments were forced to either change in customs or endure greater difficulties, still even that did not effect their stock or tribal relations. Whenever in power their pushing has never been westward, but always eastward, toward domains patent to their origin.

Only in rare instances did one or the other tribe rise to some prominence, as in the case of the Sarmatians who swept over the warfaring western tribes and with

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an iron hand forced them to peace. And again in the days of Stanislas, who brot the Turkish invasion to a sudden halt near Vienna and drove the Ishmalites beyond their own border, forever crippling all future impositions. Thus the *Slav* furnished all within the province of physical powers and his future will be that of applying his endowments according to the spirit of progress in seeking and gaining information and education, which alone shall make him en par with the rest of the race.

With the dwindling away of provincial and local demarkations, the great bulk of the *Slav* element will develop their true tribal characteristics and traits and with it reveal the great possibilities hidden within the province of physical endowments.

As to the *Latin* group, divided into four distinct groups, by natural law, very much the same incentive underlies all its operations. Nevertheless, all motives were guided by the spiritual propensities. The power exercised proved greater than that of the *Slavs*, even in their greatest bloom. Greeks and Romans vied with one another for superiority. Warriorship reached the acme of perfection. Art and literature gained its very zenith, one and all the result of spiritual inspiration. But the bulk of *Latins*, once settled remained in their domicile, operating all the schemes the spiritual mind can be fertile with. Everything that ever existed in a healthier state was here, and everything that never could enter the mind of all the races combined found its way to the mind of the *Latin*, to be tested and tried to the very limit of human endurance. Once the *Latin* succeeded to prove to himself the unquestionable right to spiritual possessions he reached out northward and westward to execute his powers. For a time it seemed

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as if *Latin* influence was to be the only one to govern the earth, but the gods would have it otherwise. It was merely a try-out, a test. Once the fulness of time appeared every earmark of *Latin* influence disappeared. It seemed as if the time was up and the Anglos awake to his duty destined unto him.

EDUCATION

If violence and misery and disorder are to be checked, if the swiftly increasing knowledge of material and destructive forces is to be balanced and controlled by an equal increase of the knowledge of spiritual and creative forces, the young generation must be educated, and the outlook upon life of millions of minds must be humanized and widened.

There is no other way. And the moment for it is now. For we are at the turning point in the history of the world; we live at a time of acute crisis, in which, out of bitter suffering, a new spirit has been born, generating deeper perception and a wider and more generous vision; but it is not yet certain whether this spirit is strong enuf to overcome and subdue the old forces of materialism and self-seeking. Its stirrings are to be seen in all nations, under different forms.

A new era has come upon us. We cannot stand still. We cannot return to the old ways, the old abuses, the old stupidities. Only by rising to the height of our enlarged vision of social duty can we do justice to the spirit generated in our people by the long effort of common aspiration and common suffering. We stand at the bar of history for judgment, and we shall be judged by the use we make of this unique opportunity. It is unique in many ways, most of all in the fact that the

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public not only has its conscience aroused and its heart stirred, but also its mind open and receptive of new ideas to an unprecedented degree.

This quickened conscience, stirring of heart, and liberation of mind are to be found in some degree among all the peoples, and one practical result of them is the dawning realization that the most pressing need for every nation is not battleships or guns, but education—enlightened and humane.

We have failed to conceive the full meaning and possibilities of national education as a whole. This failure is due to the lack of any clear idea as to what the true nature of education is. True education, the "drawing out" and training of already existing faculties, is really guidance in the acquiring of experience. For the gaining of experience, physical, mental, and spiritual, is the one thing which matters; it is the continuous gain that life itself consists of and the full garnering and expression of this experience is the highest end we can see for man.

Great literature, as those who care for it well know, is not only close to life, but is a means of life. For, after all, what is life? That is a question which, in its completeness, we are unable to answer; but perhaps the best working definition of it is that it is a response to stimulus. The more we respond, the more we are alive; and the great makers of literature are those who have a range and delicacy and depth of response beyond that of the ordinary man; and by coming in touch with their spirit, we are enabled to share in some degree their vision of the glory and wonder of the world; we are able to realize how much more there is to be seen and to be felt than we ever knew before, or than we could ever know unaided; and become more fully alive. For

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the teacher and the taught alike must never forget that books are not things in themselves; they are merely the instruments thru which we hear the voices of those who have known life better than ourselves.

The higher view of art is the only one consistent with a true theory of education. Commercial enterprise may have a legitimate and desirable object in view, but that object cannot claim to be the satisfaction of any of the three great natural affections of the human spirit—the love of truth, the love of beauty, and the love of righteousness. Man loves all these by nature and for their own sake only. Taken altogether, they are, in the highest sense, his life, and no system of education can claim to be adequate if it does not help him to develop these natural and disinterested loves.

Our education up to now has been a powerful element of division; it has gone far to make of us not one nation, but two, neither of which shared the associations or tastes of the other. The best currents of educational thot and experiment, in ignoring or despising the commercial and industrial facts of the modern world, have become remote from the life of the vast bulk of the population, who are mainly concerned with commerce and industry. A special preparation for them has therefore developed, known as technical education, but starves half the nature of man. So that the cleavage has been disastrous, both for education and for industry. Much of our social discord, suspicion, and bitterness, of our industrial warfare and unrest, is owing to this gulf between industry and culture, emphasized by the gulf between education and uneducated speech; and nothing would do more to bridge this chasm than a common education.—*A Selection.*

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SELECTED

Science writes of the world as if with the cold finger of a starfish; it is all true: but what is it when compared to the reality of which it discourses?

To hold back the hand from the rose because of the thorn, and from life because of death: this is to be afraid of Pan.

I suppose none of us recognize the great part that is played in life by eating and drinking.

This is an age when genealogy has taken a new lease of life, and becomes for the first time a human science, so that we no longer study it in quest of the Guaith Voeths, but to trace out some of the secrets of descent and destiny. Not only do our characters and talents lie upon the anvil and receive their temper during generations; but the very plot of our life's story unfolds itself on a scale of centuries, and the biography of the man is only an episode in the epic of the family.

The race exists; it is old, it is ever young, it carries its eternal destiny in its bosom; upon it, like waves upon the sea, individual succeeds individual, mocking with a semblance of self-control, but they are nothing. We speak of the soul, but the soul is in the race.

The past is myself, my own history, the seed of my present thots, the mold of my present disposition. It is not in vain that I return to the nothings of my childhood; for every one of them has left some stamp upon me or put some fetter on my boasted free-will. In the past is my present fate; and in the past also is my real life.

For as the race of man, after centuries of civilization, still keep some traits of their barbarian fathers,

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so man the individual is not altogether quit of youth, when he is already old and honored.

The child thinks much in images, words are very live to him, phrases that imply a picture eloquent beyond their value.

Children are able enuf to see, but they have no great faculty for looking; they do not use their eyes for the pleasure of using them, but for by-ends of their own.

Of all creatures there is one unfortunate conspicuous in misfortune. That is he who has forfeited his birthright of expression, who has cultivated artful intonations, who has taught his face tricks like a pet monkey, and on every side perverted or cut off his means of communication with his fellow-men. The body is a house of many windows: there we all sit, showing ourselves and crying on the passersby to come and love us. This fellow has filled his windows with oapque glass, elegantly colored. His house may be admired for its design, the crowd may pause before the stained windows, but meanwhile the poor proprietor must lie languishing within, uncomforted, unchangeably alone.

An aspiration is a joy forever, a possession as solid as landed estate, a fortune which we can never exhaust and which gives us year by year a revenue of pleasurable activity. To have many of these is to be spiritually rich.

Life goes before us, infinite in complication; attended by the most various and surprising meteors; appealing at once to the eye, to the ear and to the mind—the seat of wonder,—to the touch so thrillingly delicate, and the belly—so imperious when starved. It combines and employs in its manifestation the method and material, not of one art only, but of all the arts. Music is but an arbitrary trifling with a few of life's majestic chords;

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painting is but a shadow of its pageantry of light and color. Literature does but drily indicate the wealth of incident, of moral obligation, of virtue, vice, action, rapture and agony, with which it teems.

But, struggle as you please, a man has to work in this world. He must be an honest man or a thief.

Industry is, in itself and when properly chosen, delightful and profitable to the worker; and when your toil has been a pleasure, you have not earned money merely, but money, health, delight and moral profit, all in one.

With voiceless calls, the ancient earth
Summons me to a daily birth.

You cannot run away from a weakness; you must sometime fight it out or perish; and if that be so, why not now, and where you stand!

An aim in life is the only fortune worth the finding; and it is not to be found in foreign lands, but in the heart itself.

To be what we are, and to become what we are capable of becoming, is the only end of life.

It would be well if nations and races could communicate their qualities; but in practice when they look upon each other, they have an eye to nothing but defects.

There are two things men should never weary of—goodness and humility.—*Stevenson.*

Form is, if not everything, a great deal. It is the graceful touch that lessens the natural human impact of personality upon personality; that makes a man acceptable to his fellows in spite of his defects, nay, in spite of his virtues.

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ANTHROPOLOGY

Most of the fossil remains from which science has drawn its knowledge concerning the various extinct races of humanity were found in Europe, tho in one case, that of *Pithecanthropus erectus*, the discovery was made in far-away Java. However, the scene of the latest "find" is some 4000 miles away from Southern Europe, and gives us a glimpse of the distant past, when Europe and Africa were inhabited by a type of man radically different from the African and European races of today.

This "human, or pre-human" skull discovered in the "Bone Cave" of the Broken Hill Mine in Northern Rhodesia, is a skull of great antiquity is generally agreed by anthropologists, and that it represents a wholly new human species—perhaps even a new genius —and that it lends weight to the theory of the African origin of mankind.

The earliest and latest discoveries of Neanderthal man carried his distribution right up to the threshold of Africa. The revelation now made in Northern Rhodesia extends the habitat of this ancient and extinct type of humanity far into Africa, for the site of the Broken Hill Mine lies four thousand miles from Southern Europe. We now seem to be tracing Neanderthal man toward his cradle land, for in many of its features the Rhodesian skull is more primitive than European specimens of the same type. The discovery gives us a glimpse of a distant past, when Europe and Africa were inhabited by a type of man radically different from the African and European races of today.—*Selected.*

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WHAT AM I?

What am I? It would seem that this question would be of interest for the reason that every one is an "I." And yet I know that only a very few ever ask the question, but also that still fewer have an answer for it. In accordance with the spirit of the times, I turn to natural science for information, and first, among the natural sciences, to biology.

Modern biology has centered around two theories, both based on observed facts. The one theory, evolution, is that present species of plants and animals have evolved from preceding species; the other, that individual living beings are made up of small parts called cells. Biology in general has established the fact that all the chemical elements, such as hydrogen and oxygen, and all the physical forces, such as electricity and heat, occurring in living beings, are also found in inorganic nature. What then is the difference between the living and non-living? It is one of complexity and organization. The elements that are found in living beings are organized more complexly than they are in non-living nature. For example, the organic molecules have many more atoms in them than have the inorganic. But also, as a result of organization, living beings do certain things which inorganic things do not do. Thus, first, a living being, either plant or animal, grows, but only by transmuting the material which it ingests into such form as is suitable for various tissues. Secondly, all living beings reproduce their kind, this process of reproduction being accompanied by development from youth to reproductive maturity, so that there is a series of reproduction and development. All flowering plants well illustrate this. Thirdly, living beings are acted

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upon by natural objects and forces such as light, heat, and food, but they react toward these forces in that way which is advantageous. For example, even the simplest living beings, such as the amoeba, discriminate between food and other objects. This fact has led some biologists to claim that all living beings have the analogue of consciousness.

But living beings consist of cells, and it is this fact that also distinguishes the living from the non-living. Cells are vital units, that is, they are very minute individuals that have a relatively independent life of their own. Cells are also highly specialized in structure and function—for example there are nerve-cells and muscle-cells.

A cell, however, is not a static entity. It is dynamic. Many processes are taking place not only within it, but also between it and the environment. These cell processes are the basis of all other bodily processes, such as the passing of a nerve current and the contraction of a muscle.

But all the processes, both in organs such as nerves and muscles, and in the cells that make up such organs, at the same time they are vital processes, are also chemical, physical, and mechanical. This means that a living being consists not only of cells and of those vital parts, such as the nucleus, of which cells themselves are composed, but also of the molecules, the atoms, and the electrons that make up the substance or material of the cell itself. For as well known, a molecule consists of atoms, and an atom of electric charges, both positive and negative. But it also means that a living being is completely determined in all that it is and does, just as are the machines which man constructs, and the rocks and winds and seas, the electric and mechanical

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forces, the stars and suns that form the world in which he lives. Law holds supreme in the one and in the other, and in neither is there such a thing as chance. In both, the same cause under the same conditions always produces the same effect. Biological science which deals with cells shows, then, in answer to my question, that I am a complex of various kinds of entities, existing as it were at different levels, and of the processes that take place at each of these levels. I am a being that conforms absolutely to the laws of biology, chemistry, physics and mechanics. But I am not merely a complex. I am also an organization. Electric charges are organized, not merely summed or added, to make atoms; atoms, to make molecules; molecules, to make cells; cells, to make organs; and organs to make the body. This is the rule—the law.

But "evolutionary biology" has also its answer to the question, What am I? It is recognized that every organ or function of a living being is characterized by usefulness, either past, present, or future.

Perhaps, however, the most interesting answer that "evolutionary biology" gives is derived from the results of the modern study of heredity. A typical example; the tallness and dwarfness of peas act in inheritance as a pair of characters that are quite independent of the smoothness and wrinkledness of the seeds. Theory and observation both show, then, that a human being is a complex of unit characters, a combination—but a combination that is always so rare that it is never likely to be repeated.

The answer, then, which the modern study of heredity gives to my question, What am I? I am an absolutely unique individual. Nature dealt the cards, and

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I am one hand. I can only play with what I have drawn.

There is a strong tendency on the part of the biologist to insist that his science, together with chemistry, physics, and mechanics, tells the whole story as to what I am. But the claim cannot be admitted. Water is not like hydrogen and oxygen, a building is not like bricks and supports. Consciousness is not like nerve cells and muscles, altho it may depend on these.

I can coincidently have sense-precepts, remember, reason, have emotions, and will to do something. I can also be conscious of myself—whatever the self may be—altho it is evident that the consciousness of self does not disclose what the self is. But perceiving, remembering, thinking and the like are processes, and a process is a change. There is a "stream of consciousness." What then, am I? Am I the present consciousness? If I am, then I am not the same self that I was or will be. I am, rather, many selves. And if I am this, which one of the many is *the* self?

But if I am not the *present* consciousness, but some consciousness that is past, then is the "I" a conscious I? Is it not, rather a consciousness become subconscious, and organized either alone by itself or both by itself and also with my present consciousness?

What am I? Certainly all that biology, physics, chemistry, and mechanics show that I am, and also all that orthodox psychology discloses me to be. But abnormal psychology compels the further conclusion that I am also a subconsciousness, indeed that this part of me is even more important in some respects than is my consciousness. Yet I am not exclusively any one of these "things." The study of the subconscious shows that it does not always become a personality. A cer-

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tain degree of organization is necessary in order that personality shall emerge. Indeed, if we retrace our steps and look for some one characteristic that is present at each step or level in the building up of the personality, we find that constant is organization. I am "electronic," but not exclusively so; I am atomic, but, again, not exclusively so. Yet whatever I am, electronic, atomic, molecular, cellular, subconscious, conscious, I am in each one of these respects also an organization.

What am I? I am different kinds of entities, some of them existing in tremendous numbers. I am electrons, atoms, molecules, cells, organs, and a body. But I am also as certainly subconscious and conscious as I am physical, chemical, and biological. Yet I am not merely any one of all these. I am the organization of all of them. And as an organization of entities at successive different levels, I am a hierarchy. I am more complex as regards the electrons that are "me" than as regards the atoms. But is my "I" a complex? Or is there at the summit of the hierarchy a singleness or numerical oneness?

My answer is: "Yes, there is." Not only is there a newness of quality at each succeeding higher level, but there is also a unitariness. This is the second principle of organization that I now discover. Qualitative "newness" and "oneness" go together. That which is a "one" at each higher level is in some respects qualitatively new, and that which is "new" is a quality of that which is a "one" in relation to other things at that level, for example, molecules to molecules, cells to cells, personality to personality.

Now if I apply these principles to the question, What am I? I am led to the important and rather unexpected

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conclusion that I am only something more than electrons, molecules, cells, a body, but also something more than even a subconsciousness and a consciousness. There is an "I" that transcends all of those different parts that are organized to make up the "I" and this I is not only *one*, but is also qualitatively different, as regards to some of its characteristics, from those parts.

I find as a personality I belong to a rational and to an ethical realm, and that as belonging to those realms I am free from the limitations of the other, the scientific realms to which I also belong. In the ethical and rational realms I am, however, not lawless. That is not the nature of my freedom. But law in those realms is a different kind of law from the law in other realms. and so as a rational and ethical being I am free from the *limitations* of the law of biology, chemistry, and physics.

Then I am a unit, a personality, with characteristics different from those of all the parts of which I am composed. I am the kind of entity that, historically, religion, art, literature, ethics, politics, and philosophy have dealt with. I am not a thing but a value, like goodness and beauty and truth. No "mechanical explanation" in terms of any science suffices to explain or even describe me. Much more, indeed, thru those "bodies of knowledge" that deal with the lives, the successes and disappointments, the conflicts, the desires, the hopes, and ideals of men, do I discern what I am, what the human personality is. Personality is what personality does, and we do not find personality at any of those levels of which science treats. Personality is writ deep in the structure of universe.—*E. G. Spaulding, Princeton University, Scribners.*

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WORLD'S NECKLACE OF THOT

Man occupies the topmost place in the scale of vertebras, for, breaking the bonds of instinct, he insures thereby the complete expansion of his intellect.

Being hated, despite its obvious inconvenience, is really a high distinction. Philosophers always knew this. Saints were passionately convinced of it. Hence the fierce pride of martyrs. For one thing, the position of the hated becomes automatically one of moral superiority over the hater—which is the subtlest and noblest revenge. And if the hated can but rise to the height of his opportunity, neither returning hatred nor attempting to avert the blows of the hater, he has decidedly solved his problem. He has solved it by not solving it. He has solved it by non-resistance. And non-resistance, tho few people are aware of it, is the strongest form of resistance.

Nothing is so difficult as the delineation of the soul of a people. Many deny that the ethnic soul is more than a convenient abstraction, a verbal handle.

For pride is no sin, except when one will not live up to it. It then becomes a vain boast, the repulsive opposite of humility. But there is a species of pride—not at all the opposite, but rather the other side of humility—which is tantamount to a pledge of obligation. It aims at manhood's highest fulfilment. It is compounded of a clear knowledge of one's place, a consciousness of both powers and limitations, and a desire to participate whole-heartedly in the passionate business of living. This pride is the child of reverence: the last summing up of the sanctities of Individuality.

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The chief duty that a people owes both itself and the world is reverence for its own soul, the mystic centre of its being. There is greatness in being able to turn worldward and say without fear or favor: Such as I am, with my strength and my weaknesses, I will take my place in the sun! particularly when by this is meant the Sun of Righteousness.

The dividing line between Individuality and Individualism is as thin as, Talmud says, is the partition between heaven and hell.

Humanly speaking, there is nothing so imperfect as perfection.

Prejudice means a judgment without foundation in reason or justice.

Certain colors, placed side by side, enhance each other; certain others, when contiguous, kill each other.

Individuality hangs like a millstone about our necks. We cannot escape from it. Individuality need not be a misfortune. It need not be a weight about our necks; we can make it into wings to our shoulders. It is the prerogative of the human spirit to turn all compulsions into freedom. The secret of this transformation of weight into wing is with the creative force of individuality. History—the self-consciousness of humanity.

All this sounds absurdly simple, but it is really a revolution in human conduct. It has been thot before, but it has never been done before—certainly not on a world-wide scale. Intellectually, it is as revolutionary as the acceptance of the doctrine of free-will, as opposed to the doctrine of fatalism.

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Three elements of greatness: simplicity of design, soundness of principle, and courage, which is born of "honor and faith and a fair intent."

Veiled language is a favorite device of the old diplomacy, and veiled language usually means either that the purposes for which it is employed will not stand the light of open day or that the men who employ it have not really thot out their problems and must resort to the sort of bargaining methods that are common in the second-hand clothing trade.

There is such a thing as culture thru reading as distinct from culture thru study; there is such a thing as a literary method capable of producing upon the human spirit results that cannot be produced by scientific methods of instruction or by individual research and reflection. And it is not until these truths are fully realized and thoroly applied to historical writing that history will really take in the popular consciousness the place to which it is entitled.

The three great natural affections of the human spirit—the love of truth, the love of beauty, and the love of righteousness. Man loves all of these by nature and for their own sake only. Taken, altogether, they are in the highest sense, his life, and no system of education can claim to be adequate if it does not help him to develop these natural and disinterested loves.

The vast stream of human energy will flow on forever, without pause or rest. The best we can hope to do is to improve the channel, to divert some of its waters there to benign uses of irrigation, to harness some of its now destructive powers to dynamos of beneficient purpose. If we accomplish a little here to-

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day and a little there tomorrow, a few centuries may see the stream cleared of its sand-bars and snags, its excess of waters diverted to useful purposes, its spring freshets drained away into settling basins, all its destructiveness gone and all its powers brot into the service of man. The two settling basins that are being built are a limitation of navies and an approach to the settlement of the Far Eastern problems by discussion instead of by preparation for war.

The hope of the future lies in the healing of the breach between art and common life, in the meeting together of culture, of poetry, and of everyday work.

If violence and misery and disorder are to be checked, if the swiftly increasing knowledge of material and destructive forces is to be balanced and controlled by an equal increase of the knowledge of spiritual and creative forces, the younger generation must be educated, and the outlook upon life of millions of minds must be humanized and widened.

We are at the turning point in the history of the world; we live at a time of acute crisis, in which, out of bitter suffering, a new spirit has been born, generating deeper perception and a wider and more generous vision; but it is not yet certain whether this spirit is strong enuf to overcome and subdue the old forces of materialism and self-seeking. Its stirrings are to be seen in all the nations, under different forms.

Will the Balkan States ever become anything more than a source of trouble, a medium of new diplomatic entanglements and possible wars? Has the war produced any fundamental change which will be a help to those troubled countries? The most important development that has been observed among these people, as a

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result of the war, was the new desire for education. Their need in this respect has been brot home to them. The lesson has permeated so deeply into the very hearts of the people that it cannot fail to bring about a real change in their national development. This influence is the hope, if not the solution, of the future peace of the Balkan States—possibly of Europe and the world. Prior to 1914, few thot that any situation in the Balkans could result in a world war. Since 1914 the opinion has been expressed many times by keen observers and humorous critics that perhaps Europe has been "Balkanized."—*Review of Reviews.*

You may discuss and argue *pro* and *con*, but before you were born there were others, and when you shall be gone others will take your place. Begin to think by virtue of reflection, and let your light shine by acts that will perpetuate their *imprint of use* into eternity, for altho resting from labor in one state "work shall follow" us in another state.

Life is everywhere and altho imperceptible, it permeates all objects of nature, the universe and the infinite, for it knows no bounds. As ether permeates the atmospheric and the latter the molecular, so life permeates the atomic, the objective and the collective. Life is in everything; everything expresses life.

Religion does not consist in the recitation of prayers and reading scriptures, but the fulfillment of both in our daily life; exercising due respect to one another and justice unto all.

Matter is not the end of creation, but a creation of means to an end. Matter is the end of spirit and spirit the beginning of matter.

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DIAGNOSIS

Thru the study of diagnosis we have learnt that in many severe cases, acute and otherwise, it may be best to resort to high flushings. A proper flushing given daily for a week or more, according to the severity of the case, has proven a life saver, and where all other means absolutely failed, the high flushing started the patient on the way to recovery, after a few days' treatment. The proper way to give a high flushing is to raise the foot end of the bed several feet. The patient should lie on his left side with knees drawn up close to the body. The water should be fairly hot, generally the heat the hand can bear comfortably. To each quart of water add two tablespoonfuls of salt. The colon tube should be well oiled with vaseline, also the anus. Insert the colon tube gently and allow the water to flow slowly at first. When pushing in the colon an obstruction is met with, stop the flow for a moment; even pull

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out the tube half an inch or so and as the flow of water starts you keep inserting farther up. The farther the tube enters the colon the better. Three to four quarts of water generally suffice. To help retain the water have the administering person press against the rectum. With all the water in remove the tube gently. Now the patient lies on back with vessel so placed that it assures comfort. Cover with a light cover; have the legs stretched in a comfortable position. Massage abdomen gently, and whenever there is an inclination toward evacuation, stop massaging and remove the raise at foot end of bed. Resume massage again after a few minutes. As soon as all inclination ceases, which may be half an hour after the removal of the colon tube, empty vessel, cleanse it, warm it and place back for patient's convenience. In the meanwhile heat two or three cups of French olive oil or any other good olive oil to blood heat and pour into syringe vessel or water bag. Raise foot end of bed again. Apply plenty of vaseline to colon tube, the patient lying on back this time. Insert the tube gently again and keep on inserting, the oil flowing slowly, the slower the better. When all of the oil is in the body remove the colon tube. Let patient rest. The longer the oil can be retained all the better. At the slightest provocation massage the bowels. Should the patient be unable to hold oil much longer remove the props from the end of bed. This will ease matters. As soon as patient thinks there are no further inclinations, give a thoro massage for twenty or more minutes, always using the best of creams and some alcohol.

Half an hour after such a treatment it is well for the patient, according to temperament, to use a teaspoonful of aromatic or plain Fluid Extract of Cascara in a

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cupful of hot spring or distilled water, or Sodium Phosphate, or a teaspoonful of Baking Soda to the juice of one lemon and a cupful of hot water or Vichy water. All this is readily determined by the temperament. To keep the stomach in good order use every three hours a wineglassful of gum arabic water. Best way to make gum arabic water is to take three teaspoonfuls of gum arabic to a pint of spring water and bring to a boil. When cold add the juice of one lemon and administer cold. It will be found refreshing, and when the stomach lining is poor it will prove healing.

Shortly after a treatment, and after a cathartic has been taken, there should be a light meal served; again taking into consideration temperament as well as the desire of the patient, to whom by virtue of that unknown something may come the food to eat that will hasten recovery. The proper food scientifically prepared, means everything to us all, and the simpler the better. Most of us still cling to that endless variety of dishes, that invite endless phases of physical and mental troubles. It is the ban under which the whole of humanity suffers, both heathen and Christian.

Thru the study of diagnosis we not only learn to know the simple means that assure comfort to the body, we also learn something more about the mind and how to make up for certain deficiencies.

We also learn to understand more fully how a man intellectually based but physically first inclined, may show rather low traits and low desires, so that instead of displaying intellect he may be inferior to the materially based. And in turn, how a materially based but intellectually inclined, may hide his materialism thru the application of his intellect. We learn to understand why a spiritually based person may

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display less spirituality than a materially based one. All of these points are invaluable in the daily walks of life, irrespective of what our vocation may be. The better we understand ourselves and this world the more charitable we become and the less fault we have to find; in fact, we realize—whatever is is best.

DOLLAR-A-WEEK

Report of the Iversons, family consisting of two members. Menu during January.

Monday—Breakfast, flaxseed tea. Lunch, grapefruit, rolled oats, whipped bananas and triscuit. Dinner, combination salad, whole wheat muffins, macaroni, celery and radishes.

Tuesday—Breakfast, slippery elm bark tea. Lunch, grapefruit, rolled oats and wheat. Dinner, salad of lettuce, spinach, onions, carrots, potato cakes, triscuit.

Wednesday—Breakfast, flaxseed tea. Lunch, grapefruit, rolled oats and wheat. Fritters fried in oil and made of grated apples, raisins, rolled oats and four tablespoonfuls of orange juice. Dinner, combination salad, oil dressing, rolled oats, fried potatoes, turnips and head of lettuce steamed with oil and dumplings on top.

Thursday—Breakfast, sassafras tea. Lunch, grapefruit, rolled oats, dried prunes with doughgods. Dinner, combination salad, oil dressing, baked potatoes with garlic gravy, miner's inches.

Friday—Breakfast, flaxseed tea with lemon and rock candy. Lunch, grapefruit, rolled oats, whole wheat gruel, grated apple, triscuit. Dinner, grated carrot on lettuce leaf, green onions, celery, fried raw potatoes, steamed brussels sprouts, whole wheat muffins.

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Saturday—Breakfast, slippery elm bark tea. Lunch, grapefruit, rolled oats, wheat, home-made apple-butter with doughgods. Dinner, combination salad, oil dressing, tomatoes with dumplings, onions and carrots steamed in oil, miner's inches.

Sunday—Breakfast, sassafras tea. Lunch, pineapple, rolled oats, dried prunes, doughgods. Dinner, baked sweet potatoes, onion gravy, cabbage salad, muffins, salsify fritters, black coffee.

We had our flour and oil on hand, but weighed out both and added to the day's expenditure. Also divided the cost of vegetables for each day. The next week we purchased a pineapple for ninety cents, which we ate for lunch instead of grapefruit. We do not find it very difficult to live on a dollar per week, and feel a change in the physical, owing to the absence of all dairy foods and eggs. We have used very little coffee, in fact, the diet seems to spoil our taste for it. We have learned so many simple, dainty dishes, that we are more interested every week.

Remember that no man can reveal to you the problem of your own existence. No one can solve the problem of life but he who is concerned in the same. And this is life eternal, to know God and His manifestation—man—the messenger of life, the expression of the radiance of the sun. Think with mind concentrated and reflect, and you will solve the problem of life. And on that day you will know the truth.

As beings of an intellectual nature, we must demonstrate concentration of mind, must have memory, for memory controls all the functions of the intellectual group of faculties, and is the very seat of the mind.

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SERMONETTES

"To do the Will of the Father" does not mean to have the intention or proposing or even resolving, but to actually live the life of humbleness, obedience, respect and simplicity.

We live well if we are content to prove our ability just where we find ourselves placed, and thus thru the daily performance of our duty pave the way for greater accomplishments.

Let us just be still and know. No one has to tell us, no one can tell us. Who can? God. Where must we look for Him? Within.

How much we can learn for our relaxation and betterment from the animal kingdom. Watch the fish, even the reptile moving on the ground, and see the graceful, relaxed movements of the body. The birds teach us the three-fold nature of song and melody. Even from the beast of the wildwoods we can learn how to use the voice in its rise and fall in prayer.

What music you hear in the murmur of the babbling brooks, and the mighty tempest roar of the ocean waves! Man, when he listens to this sound or music, stands in eternity and watches the currents of breath.

To find the kingdom of heaven must be thru the Source! there is only one way—His way. All these things shall be revealed unto you.

Having learnt the lesson of lessons to "leave everything to God in prayer," we shall not be taken advantage of by the illusionary and we will cease to follow delusions. We will truly live in a sun-clothed day.

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HINTS OF THE SEASON

April, yes, as soon as we think or say April, many of us, at least mentally, say showers. April showers are inspiring to man and to flowers. Still all places are not blest with April showers!

To run over the lawn barefoot early in the morning brings joy to the heart and lightness to the body. And to wade in the rain water after an April shower will be of great benefit, provided the feet are thoroly dried and clad in fresh socks or stockings.

Do not forget to pinch, pound, needle or rub the skin of your body a few minutes daily. Observe the improvement in the skin action and the circulation. This wards off "spring fever."

Grate fresh horseradish and boil in milk to tone up a depleted system. Use two ounces of horseradish to a pint of milk each day for seven days.

It is springtime! Brush your hair twice a day, and rub the scalp until hot. You will find improvement. In case of dandruff use the juice of one-half a lemon to one-half an ounce of Spirits of Cologne. It may sting, but keep up for ten days.

When using means in harmony with the season always remember not to force nature but assist, and do not expect wonders but note the improvement, and let bad habits alone, for you are not immune and will have to pay for the violation of nature's law.

We should be scientific in our feeding at this season of the year. The question with us should be how little

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of this and that, not how much we need. By using small quantities rightly combined we get the real benefit.

"Green herbs" are now in season. Do not forget to use asparagus, both raw and cooked. It is invaluable for nerves and kidneys.

All sorts of roots, such as orris, ginger, sarsaparilla, sassafras, will prove more efficacious to produce the desired effect when ground and sprinkled over foods.

Remember that the intellectually based should use a variety of fruit juices or fruits which are now in season, of course adding imported fruits according to his requirements.

The spiritually based individual needs both acidulous and saccharine fruits, but not in large quantities. Vegetables and herbs should be used more as tonics and in small portions.

But the physically based person has to use the more acidulous fruits and avoid saccharine fruits unless they are dried. They use more vegetables and even tubers, but avoid using water.

Food that will build and not destroy life, is pure food. White yeast bread is a fermentive, causing all food taken in the stomach to sour or ferment. Use whole wheat ground coarsely, and while yet heated from the friction of the mill, make it into a soft dough, adding a little olive oil, and a small quantity of brown sugar. Put into oiled tins and bake three or four hours in a slow oven. Such bread is a health food. But it should not be used all the time.

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DRUGS AND DRUGGISTS

That in most cases there is little virtue in medicine has been conceded by the best of authorities. But that even the little virtue should be tampered with is appalling. When you purchase drugs in a drugstore you really do it at your own peril.

For instance: We asked for Japanese White Camphor. Upon examination it was found that it was a synthetic of camphor crystals dissolved in alcohol.

We purchased from another reputable pharmacist Essence of Peppermint. Examination proved it to be Menthol crystals (synthetic) dissolved in alcohol. As it did not answer the purpose, we went to one of the more fashionable druggists and asked for an ounce of Oil of Peppermint. The charge was $1.85 per ounce. It seemed steep, still, if it is the article, even that price is bearable. But examination showed that it was menthol crystals dissolved in oil; value about three cents.

But that is not all; asking for six ounces of chloroform liniment, which is common the world over, the contents proved to be cleaning fluid, as used by cloth cleaners. The injury done proved great, because the invalid on whom four ounces of this fluid was used suffered for weeks from the effect.

With a physician's prescription in hand, and calling for a pint of brandy at one of the biggest drugstores, the druggist read the prescription and said: "I can give you whiskey." The answer: "But the prescription calls for brandy." Whereupon the druggist answered: "Oh, brandy and whiskey are the same thing." Enuf said.

Calling at one of our syndicated drugstores we asked for Peruvian bark. The clerk walked back to the desk,

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looked up a book and presently returned, saying: "We have no Peruvian bark in our book." We said: "If you look it up under Cascara you will find in parenthesis (Peruvian Bark). He went back, and returning, said: "I found it. Well, you see, I have just graduated from the Pharma College last spring and have been here but six months, and I don't know all the dope."

Now, what an enormous risk the public runs. And then, what a predicament the physician is in when he prescribes Japanese Camphor and Natural Sassafras and his patient gets synthetics or other substitutes, not only worthless but dangerous. Such a physician doubts his own ability at last. Yes, physicians and the public are up against it. It is safer to get away from all kinds of medicine, no matter what their virtue may once have been. You can't get the real article for love nor money. Even the brandy you pay eight dollars a pint for is chemically compounded (synthetic). Our drugstores are no longer pharmacies. They are competitors to department stores. It's a soda and lunch counter with Indian blankets, writing paper, kodaks, fountain pens and safety razors most prominently displayed.

One of the drugstores is going to carry washing-machines, ironers and baby carriages.

Our Pure Food department should get to work and make a thoro investigation and there should be a limit set on things. A drugstore should confine itself to drugs exclusively. Thus should their license read.

To be led out of mental darkness we must first be conscious of the existence of light. As to this light of understanding our comprehension will be in measurement with mental darkness or our lack of understanding of things eternal.

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BUDDHIST SCRIPTURES

SELECTION III.

If anyone speaks or acts with evil thots, suffering will follow him, as surely as the wheels follow him who draws the carriage.

As a bee gathers nectar without injuring the beauty or the fragrance of the flower, so should a wise man live in this world.

He who indulges sensual appetites is like a person who runs against the wind with a lighted torch in his hand. Foolish man! If he does not let go the blazing torch, he must needs have the pain of a burnt hand. Just so it is with respect to the fires of lust, anger, covetousness and envy.

A man who greedily seeks wealth, or sensual pleasure, is like a child who eats honey with a knife; scarcely has he tasted the sweetness, when he finds he has cut his tongue.

A man who cherishes sensual passions is like a vase filled with dirty water. All sorts of beautiful things may be placed in it, but the water, being shaken, obscures them all. Sensual desires cause confusion in the heart, as mud does in the water, and prevents our seeing the beauty of supreme reason. When we get rid of this pollution, we perceive the spiritual portion of ourselves, which we had from the beginning.

Is a woman old? Regard her as your mother. Is she of honorable station? Regard her as your sister. Is she of small account? Regard her as your younger sister. Is she a child? Treat her reverently.

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Abstain from thy neighbor's wife. Look not upon women unchastely.

Thou shalt not drink wine, nor anything that may intoxicate. The man who drinks intoxicating liquor pulls up his own root, even in this world.

Let no one think lightly of evil, saying in his heart it will not come near unto me. As a water-pot is filled by the falling of drops, so a foolish man becomes filled with evil, tho it be little by little.

Dig up sensual appetites by the root, that the tempter may not crush you again and again, as the stream crushes the reeds.

There was once a king of Benares, named Brahmadatta, whose righteous administration of justice put an end to litigation in his kingdom, and left him time to turn attention to his own faults, with a view of correcting them. But when he questioned his retinue, and the citizens, they told him only of his virtues. So he mounted his chariot and rode thru the length and breadth of the land, inquiring what were his faults. In a narrow defile, he met Mallika, King of Kosala, who was abroad on a similar mission. It was necessary for one of the chariots to make way for the other; and the coachmen began to dispute about precedence. As the kings were equal in age, wealth and power, it was difficult to settle the question; and it was finally determined that the most virtuous should take precedence of the other. King Mallika's charioteer said: "My master conquers the strong by strength; the mild by mildness; the good with goodness, and the evil with evil." The charioteer of Brahmadatta said: "My

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Master conquers anger by meekness; avarice by liberality; falsehood by truth." When King Mallika heard this, he ordered his coachman to descend and turn his chariot aside for his superior to pass.

Glory not in thyself, but rather in thy neighbor. Be lowly in thy heart, that thou may be lowly in thy actions.

By one's self evil is done, and by one's self one suffers. By one's self evil is left undone, and by one's self one is purified. Purity and impurity belong to one's self; no one can purify another.

Out of mud springs the lotus flower; out of clay comes gold and many precious things; out of oysters the pearls; brightest silks, to robe fairest forms, are spun by a worm; bezoar from the bull, musk from the deer are produced; from a stick is born a flame; from the jungle comes the sweetest honey.

As from sources of little worth come the precious things of earth, even so it is with hearts that hold their fortune within. They need not lofty birth or noble kin. Their victory is recorded.

SELECTION IV.

If anything is to be done, let a man do it; let him attack it vigorously.

He who does not arise when it is time to rise, who tho young and strong, is indolent, whose will and thot are weak,—that idle man will never find the way to knowledge.

I do not say to my disciples, "Go, and by aid of supernatural power work greater miracles than man can

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do;" but I instruct them in the law, and I say to them, "Live, O saints! hiding your good works, and showing your sins."

A man who was born blind denied that there was any such things as sun, moon, or stars; and vain was the effort to persuade him that other people saw them. He also said he could see no colors, and he didn't believe that others could. But after awhile a skilful physician operated upon his eyes and enabled him to see. Then he was transported with wonder and joy, and acknowledged that he had formerly been blind. "But now," exclaimed he, "I see and know everything!" A holy man hearing his conceited talk, perceived that he had inward blindness, worse than his former want of eyesight. And he said to him, "How can'st thou say, 'I know all?' Thou can'st not see thru the walls of thy house; thou can'st not read the thots of thy fellowmen; thou can'st not recall anything about thy own conception and birth. Remember with humility how much remains obscure, and by so doing thou wilt see more clearly."

My doctrine makes no distinction between high and low, rich and poor. It is like water which washes and purifies all alike. It is like the sky, for it has room for all; for men and women, boys and girls, rich and poor.

A poor man with a single handful of flowers, heaped the alms bowl of Buddha, which the rich man could not fill with ten thousand bushels.

One should feel compassionate interest in the welfare of all human beings.

Love all mankind equally.

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All virtues grow from a compassionate love of mankind.

As a mother so long as she lives watches over her only child, so among all beings let boundless good-will, unmixed with enmity, prevail thruout the world.

He who is beloved of God honors every form of religious faith. He considers no gift or honor so much as increase in the substance of religion.

The root of religion is to reverence one's own faith, and never to revile that of others.

The good man's purpose is to increase the mercy, charity, truth, kindness, and piety of all mankind.

SELECTION V.

The soul is not born; it does not die. It was not produced from any one, nor was any produced from it. Unborn, eternal, it is not slain tho the body be slain. Subtler than what is subtle, greater than what is great; sitting, it goes far; sleeping, it goes everywhere. Thinking of the soul as unbodily among bodies, and firm among fleeting things, the wise man casts off all grief.

The effect of water poured on the root of the tree is seen aloft in the branches and the fruit; so in the next world are seen the effect of good deeds performed here.

There are treasures laid up in the heart—treasures of charity, piety, temperance, and soberness. These treasures a man takes with him beyond death, when he leaves this world.

Birth is not birth; there is a soul already existent when the body comes to it. Death is not death; the

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soul merely departs, and the body falls. It is because men see only their bodies, that they love life and hate death.

Man never dies. The soul inhabits the body for a time, and leaves it again. The soul is myself; the body is only my dwelling place.

The pearls and gems which a man has collected, even from his youth cannot go with him to another world. Friends and relations cannot go with him a step further than his place of burial. But a man's actions, good or bad, go with him to the future world.

As kindred, friends, and dear ones salute him who hath traveled far and returned home safe, so will good deeds welcome him who goes from this world and enters another.

Never will I seek or receive private, individual salvation; never will I enter into final peace alone; but for ever and ever, and everywhere, I live and strive for the universal redemption of every creature thruout all worlds.

BREATH

Not only in our present day but from time immemorial, the wise, awakened to their better self, have attempted to fathom the secret of life and in their anxiety for the truth, delve into the very bosom of nature with the purpose in view of finding a key with which to unlock the mystery of man's destiny. The more observant we become, profiting by the experiences gained and applying them to the conditions of our being as we

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follow the course of investigation, the more readily we shall perceive that life and manifestation of life is a continuous perpetuity of inspirational revelation or in-breathing and outbreathing, involution and evolution.

The more we get an understanding of the power of breath and its importance in the perpetuation of one's own species the sooner we shall become conscious of a factor that decides our happiness and our woes in accordance with the power or ability of directing vibrations. The peculiarities of individuals may be determined by the length and depth of the breaths taken, as well as by the attitude of the body when breathing. Thus even the life of the manifesting existence, or length of days, may be determined by one's breath and breathing. Not the size or weight of a body or its muscles decide the ability of being, but the activity of the functions.

When effort is being made to breathe, the heart may be forced to greater action in the distribution of the blood, but it will in no wise regulate the circulation. When attention to breathing be paid, but the attitude of body abnormal, the process of purification and better circulation may be insured to the degree that attention is being given, but the distribution of the blood by heart action will be retarded because of insufficient generation of electric fluid. The more rhythmic the breath, the more regular the operations of our organic functions. If we breathe rapidly and short, we are apt to entertain ideas of a drifting and uncertain tendency. The more we continue in that direction, the more fear and helplessness we manifest. While if we take a few well-drawn breaths, we find the heart beating more regularly, while our mental condition becomes calmer

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and our ideas more resolute in character.

Form and symmetry are requisite towards enjoyment of healthful conditions. When the breath capacity becomes equal to brain expansion, the nervous system thus perpetuative in the generation of electric fluids, there will be no necessity of paying particular attention to the development of muscles, because, by manual labor to which all bodies are called, they will by virtue of constant activity, keep within their respective positions and respond to the desire of the mind in accordance with the control of the nervous system. Not muscles, but nerves decide the success of being. If muscles were the desired end, then an elephant, who is all muscle, ought to be the brainiest of all the animal creation. Then the athlete and the gymnast would take the lead in intellectual pursuits, rather than in mere sport and prize fighting. No, not muscle but nerves is what our age demands of us and needs.

To enjoy more healthful conditions, we need to pay attention to the nervous system upon whose activity and generation of electric fluids, the control of organic functions depends. To gain this end, we must learn to pay attention to our breathing, to regulate the breath and to keep up the lung activity rather than the mere expansion of muscles. Breath capacity, when rhythmic in its operation, controls the nerve action by virtue of a better established circulation of the blood and regulates heart action. The brain becoming more expansive or vibratory increases mind control whereby the intelligences composing the collective energies of our organized body, respond toward organic action, establishing an equilibrium between the func-

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tions of manifestation. We may have a large brain, but where the breath capacity is limited the brain can no longer manifest clearness of mind. An intelligent appearing forehead may manifest a very dull understanding, and does not prove intelligence, as a cow evidently has a high forehead, too, but breathing entirely peculiar to its species, its system vibrates insufficiently towards intellectual development. A small brain may prove of greater value when the breath capacity can be established so direct action can take place. Thus small brains by virtue of their perpetuative action may be most comprehensive and studious. The action of the brain depends largely upon the condition of the nervous system and this again upon the normal condition of the blood, the latter again upon breathing. Thus if we become more attentive to breathing, we naturally will enjoy a more concentrative mind, which insures us greater control over the conditions and environments of time. Breath and breathing decide our peculiarities in character and the latter the form of manifestation.

Passing thru the various phases of animal creation, we shall find that each animal breathes. But the manner of breathing is peculiar to each animal, the horse breathes entirely different from the cow, in another way the dog, somewhat different from a cat; in fact every four-footed animal manifests a breathing that characterizes its own kind, altho the breathing does not consist of anything else but the inhalation and exhalation of air. The substance, which is necessary to an animal's peculiar life is thus absorbed, while the matter useless to its individual nature is immediately removed by virtue of the reactive current or expiration.

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But the manner or process of inversion and conversion differs widely in the one and the other. It is of vital importance to the peculiarity of one's species as to *how* the air is drawn into the system, *how* the distribution is immediately after directed, and *how* instantaneously the useless matter is expelled or exhaled. Herein lies a secret which to fathom and understand and define, as well as analyze to our senses, offers an unlimited field of interesting study.

The amphibia, the worms, and the insects breathe also, but how very different is the breathing of the species of these cold-blooded and even bloodless animals. For insects have no blood proper, but merely a juice or fluid suitable to the perpetuation of their nature, and resulting from motion into inverting and converting action, thereby generating electricity necessary to such animal life, and which develops in the respective receptacles of the animal's peculiar construction. Entirely different again is the breathing of animals living in the water, and as there are exceedingly many animals in the water, differing as to kinds, variety and species, we must take into consideration that the breathing is just as heterogeneous as the diversity of the animals themselves.

As long as we do not understand the necessity of breathing, and why breathing is absolutely necessary to the existence of things, it would be of no use to anybody to inquire as to whether and how things breathe, for the reason that breathing is an act imperceptible to the sense of sight. But as soon as we gain an understanding of the fact, *why* breathing is essential to existence, then the questions as to whether and how become self-evident, and answered to a degree, for it

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is more difficult to realize the necessity, than the questions of whether and how do the animals breathe.

EVOLUTION OF GOD

In speaking of God we express a preconceived idea, which through the process of mental evolution has developed into a well defined term to designate something comprehensive to our understanding, altho it may remain incomprehensible to the senses owing to its abstractness. Every being, irrespective of race or color, notwithstanding the conditions or environments under which he or she has been raised, no matter in what climate or age, has a certain ideal which he considers superior to himself in character, attributes and power.

The idea of one's perfection leads to the belief of a possibility of perfection, and the mind making deductions from the conclusions arrived at thru the objective, expresses such perfection by the term—God. The idea of perfection must necessarily, when arising within a recognized imperfect condition, be limited to the degree of one's ability of thinking. God will then be to one's understanding always in the light of one's own comprehension and not in the understanding of another. Thus every thinker has necessarily a conception of God equal to his mental action. In an undeveloped state of mind God will be limited to the degree of one's own limited conceptions and give to that God such attributes as we could possibly picture them out in our fancy.

There are three principal stages in the idea of the evolution of God perceptible. First, the *animal;* second, the *moral;* third, the *intellectual.*

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In the first category all elementary manifestation begins to recognize its superior and acknowledges to that superiority attributes of its own animal characteristics, believing that it is created in the likeness reflective to its own conception. Man as well as beast entertains such ideas, so that man conceives of God as a powerful being, superior in strength to that of his own, powerful in subjecting everything inferior to itself, exercising its will according to its own desire. Man thus conceives the idea of God as a man, but a monkey would necessarily consider God to be a big monkey, while the lion would have to meet his superior among his own kind.

In this conception of a god, characterized with all the animal propensities, we can expect nothing more than purely animal attributes expressed thru animal instinct, and in accordance with our strongest inclinations as to the creative or destructive agencies we picture God either in material or paternal form. In such a form, in itself defective as to the understanding of perfect control, we see God with all his parts and passions of animal action before us, attributing to such a production of our fancy, passions of jealousy, anger and wrath.

With the continued development of our brain functions and their greater thinking capacity, our ideal of God changes until thru the better understanding the moral group coming into greater play attributes to God a moral tendency in accordance with the vibratory power susceptible to the moral functions of being. Forthwith we begin to remodel our conception of God, yet recognizing the first impression once received as to God necessary for consideration that the new idea might conform with

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the former at least. At such a stage of evolution we begin to raise our emotional tendency and recognize certain duties towards this self-conceived idea of God, and begin to form a moral code corresponding to our comprehension of morality and in accordance with our ability of forming tenets that would satisfy our notions regarding the desire of realization towards collectivity, giving rise to partiality in likes and dislikes corresponding to the negative or positive expression thru our manifestation.

At this stage we carry our idea as to fatherhood or motherhood strongly into effect by conceiving God either as man or woman, or both, whichever seems to conform with our disposition or fancy most agreeably. We see our God as a moral being, discriminating between good and evil, drawing a sharp line between the two extremes of man's dual nature, and continuing in this process of moral evolution towards the spiritualization of God, we still hold to former ideas as essential to a true conception of God. We make our God a judge who only too frequently shows the outcroppings of a limited conception of mind, not yet wholly conquered or controlled.

Not until all prejudices, material and spiritual, have ceased to war against each other, and when aroused to greater contralization of brain action, controlling the functions even in their energizing qualities, we shall be able to polarize the contending duality in this world of expression and realize the Oneness of Being, as the concentration of the all-man.

Wandering back in our thot in search after the origin of the idea of God and its gradual evolution by the mind of man, we may turn to the pages of the

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Great Book, therein finding within the first chapters of Genesis expression too much clothed in Chaldaic and Bactrian epitome, and too vague to a mind insufficiently versed in languages of symbolical and allegorical meaning. We have to begin with the evolution of God with Moses and his people, who express ideas pointing out the gradual understanding and comprehension towards a God.

In consequence of their ideas of bondage and condition of lowliness it need not be wondered at that their idea of God was as one far away from them. To lead them out of bondage seemed to Moses equal to the restoration of a true conception of God, and in his attempt to prove God's all-presence he found himself compelled to use means that seemed to warrant the desired end. Because of their greater action thru their animal propensities they reached out for something to satisfy their lower sense condition. When led out of their land of oppression by the fiery pillar by night and the pillar of cloud by day, they considered the phenomena as their God expressed in matter of manifestation. While in bondage it was natural to conclude that they could no longer be in touch with their God, as their ideas of God were interspersed with the longing for liberty. The sins of the fathers were being perpetuated thru continued suggestion from generation to generation, and poverty, oppression, sickness, sin and sorrow were their just reward. They had an *idea* of freedom, but to *realize* it had to be left to coming generations, as their own desire for freedom was not sufficiently strong enuf to throw off their condition of servitude under Egyptian misrule. In a condition of utter darkness it was not possible for them to comprehend

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the presence or even the nearness of God, for their comprehension was too fanciful.

In his intense desire to point out to his people the ever-presence of God, Moses attempts in allegories and parables to present to the drifting mind the individuality of God, beginning with the story of Adam and Eve, their state of happiness while with God, and their fall from grace, leading them thru the exemplification of the duality manifesting thru Cain and Abel down to the deluge and thence to their patriarchs, and lastly their own time of salvation. In words most simple he attempts to show them how God would walk and talk with Adam and visit him in the cool of the evening, showing that God was so considerate as to avoid troubling Adam during his daily pursuits for a livelihood. From close observation Moses had learnt to consider the weak characteristics of his race, and he understood their anxiety for the accumulation of precious metals and jewels only too well not to make allowances. He resorts to a method of instructions most suitable to the demands of the time and the mental condition of the people. He brings God to them right close to their doors, but the hearts of the Israelites were far from a true conception of God. The moral functions were not yet sufficiently awakened to their action; as material beings they were still groping around in their animal nature, dealing with the materiality of things—bread and meat.

Moses tells them of the murder of Abel to arouse their emotions, showing to the people the close communion existing between God and man. But try as he might, the Israelites understand their Moses not; they rather demand the fleshpots of Egypt, for their

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minds still manifest uncontrolled brain action and undeveloped sense conditions.

While Moses climbs the mountain to write the laws as he had learnt them from the Bactrians, handed down from time immemorial, his people expressed their God in whom they trusted by raising a standard in the form of a golden calf, whereby to measure their moral worth. Moses upon seeing this submitted to the inevitable and concluded to allow the minds of the people to pursue their own course in the evolution of their God.

The people were enthused indeed when it was announced to them that God was to dwell in their midst encased in the ark of the covenant. It met their fancy precisely to know God boxed within a case seven by ten, which their eyes might be privileged to behold from time to time. Their God was great indeed to require so much space. But as their conceptions enlarged, God's hiding place needed expansion and they put up a tent for Him. After many wanderings thru this desert of dry materialism they conceived of a God who needs a Temple in the valley of death, that He might be approached with fear and trembling. But altho those heavy walls of ritualism and ceremonies hold them tightly for a time to carry on their business of greed and avarice successfully, they burst in twain and their God is gone. How they wail and seek Him, and wiping the tears from their eyes, they conceive of a God upon the mountain top of spiritualization. Here at a loss when reaching the apex of the dividing line, again they find Him no longer there. The moral functions once more arise and conceive of a God far beyond the clouds. Farther and farther away the

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mind wanders, some concluding God's abiding place beyond the sun, others placing Him on some hidden planet, or the radiance of the morning star. Thus they moved God from place to place, until at last they lost sight of Him entirely, and ever since they have tried to find Him.

While He was yet among them in their material sense, they watched over their God thru their priests and prophets, who reassured them from time to time that God was still in their midst, while as soon as He was gone they expected of God to watch over them. While yet in the ark of the covenant, the tent and the temple, they were certain of Him and could barter and exchange unmolestedly. But now that he had flown the material sense and has been placed in the uncertain domains of spirituality, they feel the unsettled conditions of mind in this new way of thinking. There is a great deal of wailing and sighing, mingled with past fears, that He might suddenly come to His Temple and smite them with His wrath.

Then what rejoicing when the message was spread broadcast that no longer would God dwell in temples of wood or stone, made by hands, but would reveal Himself in "flesh." It was one step higher in the moral grouping of the evolution of God. But hardly had they comprehended the message when the yet uncontrolled animal instinct arises and mingling with the uncertainties of moral actions brings forth the selfish nature for sacrifice. To be observed in their daily actions by the all-seeing eye of a God to reprove them and to remind them did not suit them. To go to the house of the Lord and offer up prayer and sacrifice seemed easier than to listen to the still

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small voice of conscience, and so they sent Him back to heaven.

Still, the mind continues upon its path of evolution that it might meet its Savior there. At times the idea still forces itself to the apex of man's moral nature as to the fatherhood or motherhood of God. and not until the star at the dawn of the morning appears above the waters of the troubled sea, with an inscription bright and clear: "It will not come in the form of a man, nor in the form of a woman, but when it does appear, even the eyes shall behold it," are we ready to tread a better path. But the path is narrow, while the chasm is great to behold, and at times one foot, then another, slips, so that it requires attentiveness, concentration and observation to balance intelligently and remain upon the path.

While yet struggling with the uncertainties of a spiritual balance-pole, we do not seem to be satisfied with our ideal fastened to the cross, we place Him into the grave, and not agreeable with the sparks of intelligence occasionally flashing across our brains, we throw up our hands and have our loved One ascend to heaven, while momentarily we descend into the chasm of contradictions, where we theorize as to whether "it" was a person material, spiritual, or a principle.

In this attempt to reconcile the moral tendency with the awakening intellectual function of progressive activity, confining the moral standing of spirituality to a minimum of accumulated materiality, it leads to hair-splitting phraseology, until the two pillars of self-imposed materiality and spirituality have reached their height, and the structure above, thru the tumbling of the columns, falls to the ground,

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when intellectuality rises to its realization, and man becomes conscious of God within Individuality thru phases of Universality and Principle universalized by the Individuality.

Then, as man rises to a fuller understanding, comprehending and directing all things by the concerted action of common sense and reason, polarizing materiality and spirituality into Reality, the Sun of Righteousness appeareth in the heavens of Recognition, and its Radiance, sending forth Love upon Rays of Intelligence, vibrates the glorious message to the mind: "There shall be Peace."

CONSCIOUSNESS

We should not strive to become conscious of the dark side of life, for that is the lot which follows ignorance. To be ignorant of the real nature of being, we are apt to fall into error and then waste our life attempting to find the source of evil, lamenting our shortcomings, and the many things we have done and left undone. We are to become conscious of this life—the life that is our own, that we may know, for we can realize thru the things of sense and reason that there is something worth living for. Not to realms above this sphere of action are our minds to wander, but to the realms which we are conscious of, the realm we occupy, that is the place our attention is to be fixed upon, for that is our home. Thy kingdom come, such is our prayer. Then we are not to reach out towards the kingdom, but we are to bring it down into the sphere of action of which we may be conscious, else we shall never realize it, never reach it. We are only too apt to make a sad

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mistake by constantly thinking, but not realizing that the realm of thot is where it arises. It arises where life begins and manifests, then the place we are conscious of is the place of our operation, and there, or rather here, is the kingdom; here it must be, as we cannot go to it. Thy kingdom come. If it does not come to us, we shall never be able to get to it.

MEDITATIONS.

When we feel the approach of trouble of any kind, when our heart begins to ache, all we have to do is to turn our thot waves to the greatness of God, and our relation to Him. He is indeed a Father unto us, and have we not heard His tender voice, even as we have heard the understanding voice of our earthly father? How we are lifted up by the thot of our relation to this Universal Father. And then we are enabled to pick up the load and keep bravely on. He never fails and always was and always is.

Breathe out for physical growth and in for mental growth. Retain breath after inhalation if talent is to grow upon us. Cease action after expiration if we desire to receive inspiration, leading unto the revealing of things unknown and yet of value in our daily walks of life.

We may have ideas of God and surely humanity has many ideas of the One who is the center of the Universe, and who in the words of Ainyahita—"Out of a single fraction of my Thot I have created all the worlds, yet I myself, clothed in the magic illusion of phenomena, have remained separate in the midst of all."

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MOTHER'S VOICE

Edited by Maria Rose Ruth Hilton

No Nation can rise above the level of its Womanhood

REGENERATION

"Ye must be born again; born of Water and of Spirit." To bring about this desirable experience is the object of the Great Work—Redemption—the accomplishment of which is dependent upon the *four* principal factors, i. e. the circulation of the blood, the nervous system, the glandular system and the operation of the mind; each of which is called out and made to perform its proper functional duties thru rhythmic breathing. Breath is the *power* which nature uses to establish normal action thruout all the bodily functions. Mind is the governing agency used to guide the intelligences of nature toward individual perfection. The intelligences that comprise the bodily functions are latent and can only be called out thru deep rhythmic and conscious breathing. This is most essential, for the body must prove its ability to act in unison with the mind.

It is thru rhythmic breathing that the heart action is increased and given power to distribute the warmth of the blood to the circumference of being; also purifies and oxygenates the blood, calling into action the life-principle—Ga-Llama. Deep rhythmic breathing generates electrism and the phosphorescent fluids so necessary toward rejuvenating the nervous system. These four primal factors correspond to the "four rivers"

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spoken of in Genesis. Not until these four great systems that traverse the human body are *known* and *understood* can Salvation, Redemption and Emancipation come to man.

After years of study and practice in breathing and exercising we find there are regions yet unexplored in these human kingdoms and with concentrated energy we are determined to wrest from nature her hidden treasures. Science seems to think they may be found in the glandular fluids of innocent lambs and calves, but the more ardent student realizes that the generation of life cannot take place in man simply by the introducing of foreign substances, from which the life or living essence has departed. Life only can generate life; fire alone can kindle fire; spirit, with its quickening waves, carries within its flame the *power* of the *Dissolvent*. "I counsel Thee to buy of me *gold* tried in the *Fire*."

THE WOUNDS

"By the five inflictions imposed upon Thee, Thou most holy Zarathushtra, I invoke the leaves of healing from the realms of Mazda, To instill thru the power of holy spells, Patience from Thy crown of thorns, Thy chastized body, The nailprints of Thy hands, The woundprints of Thy feet, And Thy bleeding side, That Purity may come to my heart and blood, Unto perfect health of the skin and the body, And thus witness as a Zaota the Pure Religion of Mazda."

This prayer of healing works most potently for the restoration of perfect health of mind and body. The formula used is given in Health and Breath in-

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struction. The "wounds" inflicted upon our Divine Nature thru the selfish will, operating thru the five senses or the sensuous nature, working in opposition to established law and order bring disruption, disorder and disease; and ere man is aware of it, he has turned "the house of God" (body) into a den of thieves and robbers; and unless he follows the Savior's example by arising in all his majesty and power, driving them out with a scourge of cords (spiritualized will) the foreign invaders—germs, bacilli, animalcules—will utterly destroy him.

The unspeakable goodness of God is everywhere apparent, even in the midst of man's waywardness and disobedience, He opens up a way of relief, even as the twenty-third psalm pours out His gracious love and devotion by bestowing the treasures of heaven and earth upon man. Yet with all the inexpressible goodness of God, with all the love and mercy extended to His wayward children, it cannot save and redeem them from the law; the inexorable law steps in and "in accents loud and keen," says: "Be not deceived; whatsoever a man soweth, that shall he likewise reap." The law represents justice; the law demands that man must make *good;* that he "arise and go to his Father's House where there is plenty and to spare." Ah, yes, the Prodigal has but to realize it, and lo, and behold, even the Good Spirit within (the Father) already responds—meets him—and there is great repoicing in heaven, for the lost one is found.

The trouble in this world lies not in the world itself, in its objective existence, but in us as we in our fancies create and perpetuate its reflex conditions.

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PERPETUATING LIFE THRU LOVE

Just as we have learnt that it is not the amount of food we eat that insures us the substance necessary to perpetuate the building of tissues but the assimilation of the same and its proper direction by intelligence arising from controlled breath, so we are to learn that the conversion of life fluids does not depend upon contact but absorption. We may not be today just what we should be and thus we do not represent the youth, the vigor, that ought to be expected of everyone of us who claims the birthright of a higher and more elevated thot. We are suffering the results of the past to a degree, but now that we have learnt how little are our needs we immediately begin to govern ourselves. Whenever we do that, doing it conscientiously, it is but natural that all the results become conscious ones which promote the unfoldment of the individuality that is within us. Thus light, that knowledge of our being, outshines all the shade in the past, altho the shade may still linger there, yet it affects us no longer. It will not, it cannot affect us so long as we continue to keep the light of discernment burning and continue to penetrate with understanding the darkness once outgrown It may take time to penetrate all darkness, and to permeate with understanding all ignorance, still with every step onward we grow into knowledge and wisdom of things that will lead us all our way. We hold that co-habitation or bodily contact is not a necessity, but that it must remain with us to choose and take the consequences accordingly. The human being, we must remember, is of such a construction, its machinery of

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such a nature that everything there is in the universe is contained within the individual whether the individual be man or woman. The expression as to form has little bearing and merely presents the strongest tendency entertained as to time and position. We express ourselves as a woman for the reason that the desire towards giving and the desire for sacrifice has been strongest at the time of manifestation; we express ourselves as a man for the reason of the desire towards accumulation, and then perpetuate that desire by wasting it. That desire may be unconscious, just as in our dreams we perform actions that we would not do were we conscious of them. When thot vibrates positively it drifts into the negative and expresses itself in the form of a woman, negative in appearance but positive in tendency. It was the prodigal son who had to return home. The prodigal daughter can always help herself, for she is the mother of all and is still productive. Even tho thru imposition the productive current has stopped she is still creative, she never needs to give up.

Both tendencies are present in every individual, were it not so there would be no existence. Woman is simply the expression of that which she attributes to the man, which is hidden in the man unconsciously. Man is consciously negative but unconsciously positive, and the moment he sees an opportunity to bring out his positive nature he takes advantage of it and it seems as if he were positive. Man presents to you the positive part of his nature of which he is unconscious, but given the opportunity he will take advantage of it and delude everyone around him that he is positive. He is not. Woman is positive, but there lies within her the

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negative also. The moment she gives out her positiveness when she comes into the presence of a man she gives to that man the opportunity to place himself into the positive, and because of her nature allows herself to uphold the nature she gives to him, and consequently be taken advantage of. If she would be determined at all times to keep her true position there would never be any occasion of disadvantage. Man will always yield to the positive. Man is the expression of woman, negative, and because of this the presence of woman suits him because she is his negative reflection. Seeing in him her positive nature or reflection, woman has that desire to be in his presence, and as he cannot possibly get out of life what he desires without her, he will possess her at any price, and if needs be he will yield. will use his negative nature to advantage in pleasing her by reflex actions. Thus they exchange their respective natures and by blending the magnetism with the electric and vice versa, they will manifest love for each other.

Standing alone and by merely exchanging our conditions of magnetic-electric thinking the same results could be obtained, as the negative and positive are present in every individual. But before we can take a step higher into a life of consciousness we must be able to understand both natures of our being, and then it will no longer be necessary to subject ourselves. not necessary to use our positive conditions to bring about anything of a negative nature. In everything we see reflected our own true nature; therefore, all association is of value only in so far as we can recognize its relation to our own selves and draw upon it to such an ex-

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tent as to blend our nature with perfect harmony. By understanding our own and the positions of others we exchange forces and promote the equilibrium of the vibratory powers. Woman is positive-negative, man is negative-positive. Therefore they come together in an unconscious condition because they are seeking everywhere their likeness and expressed image. Everybody is looking for their ideal. Some thruout all life look for their soul-mate. Still, so long as they keep looking for their soul-mate in others, they will never find the one, not until they have realized that they are it and become conscious that its full expression can only find satisfaction and solace in the presence of the complex whole. The understanding of the law of vibrations will suffice to bring out all of the forces that are in the individual, and which are necessary for the perpetuation of the individuality. A man however tired after a day's labor would rather neglect his dinner than miss the opportunity of seeing his sweetheart. It matters not how sore his feet are, they will carry him to her home. She lives in the expectation of seeing him, and that expectation, altho she may have been ill all day long, does away with all the trouble as the hour of his coming approaches. She has to have an object for reflection so long as she has not become self-centered enuf to know that he is only her reflection objectified, and that his presence makes all things well. Her cheeks, altho pale all day, become rosy and the countenance sweet. What does it? The consciousness of the presence of her ideal. It seems to bring all the forces that are within her in action, her vibrations become raised and her system aroused accumulates such fluids as

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constitute the real life. The same condition arises in him. He receives exactly the same benefit. So long as they will continue to be lovers just that long will they be benefitted, but the moment they begin to consider themselves man and wife, love is gone. The exchange of sex magnetism ceases and they starve sexually. How necessary is it then that we learn to understand that it is the presence of *love* and *love only* that sets into operation the life fluids perpetuating a life of energy and ambition, shedding happiness and sunshine upon our path thru life.

SELECTIONS

Weigh everything that comes under your observation, carefully and thotfully. Think, reflect, become wise; do not jump at conclusions, and above all else, do not allow yourself to be given to criticism. Never enter into argument or controversy; it is disastrous to body, mind, soul, spirit.

Many of the problems of society we have not created, but they come to us even from long, long ago. But one step at a time, a little gain here, a little gain there, and ultimately the problem will be solved—not, however, by blind struggle, but by slow, careful, deliberate, constructive joint effort.

A revelation of the future is the healing of the breach between art and common life, in the meeting together of culture, of poetry, and of everyday work; and this can be brot about only thru a humanized industrial education. Then we will welcome the Being thus produced, as genuine inmate of the household of man.

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FEDERATOR

Edited by Nellie Wheelwright

STUDY OF MAN

That great human avalanche that drove herds of Tartars, Huns, Mongols, Kurds and other low elements into Europe, tho but little affecting the *Slav*, greatly affected the *Latins* and to a smaller degree the *Anglos*. The *Latins* had to bear the bulk of it, and for this reason may be excused for the many atrocities practiced during the middle ages, the days of Reformation and the days of Inquisition. At any rate, it proves that the Spirit of the Times attempted to assert himself, even tho he failed in the result. The genius of invention was at work, altho such inventions proved means of martyrdom, diabolism.

It was not for the spiritual man to be inventive, unless it be for the purpose of furthering his fixed ends and to improve his dogmatic acquisitions. As once the *Slav* sought power, the *Latin* desired to rule the world with an iron rod. The Tartar traits appeared very strongly in him with every move. To an extent he succeeded, for a time at least, to rule the *Anglos*, who still slumbered in his intellectual cradle rocked by time. But once the *Latin* over-reached himself the *Anglos* began to awaken. True, the *Anglos* have by no means reached the admirable point that attracts perfection. He is still in his swaddling clothes; nevertheless, he has brot out the genius of invention. It is his patent right. Thru that genius salvation is to come to mankind in its own due time and season. True, the *Anglos*

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at first had to follow the tactics used by *Latins* as well as *Slavs*, and in many instances proved by far more cruel than either; for where intellect alone is the vehicle to the mind the very foundations of human structure shake and quake. Altho the genius of invention has proved a great blessing it has also brot down a great curse, which to abate will require generations of sacrifice. But the *Anglos* is awakening, yet he has much to strip himself of. Miscegenation caught him as it caught the *Slav* and the *Latin*. The great human avalanche left a strong impression even upon him. All such within a tribe who have forced their intellect beyond their moral strength, harboring the venom of miscegenation, must go down, even tho it be to the measure of half a nation. The *Anglos* cannot expect the full blessing that rests upon him until he realizes that the intellect is the means unto salvation, redemption and emancipation *only* where the spiritual and material side in man has been evenly balanced.

"Like causes call out equal results" still holds good, and to the extent that the *Anglos* yield to *Latin* influence they have to suffer the consequences; and to influence all such tribes of the *Anglos* will yield who show relation thru miscegenation equal to those under whose influence they fall.

All the turmoils and cataclysms are the only means until final adjustment. However enormous and terrible the chaos may appear there gradually rises from out of its depths the spirit that is to guide the human mind into channels of better understanding. Since human kind moves in groups and not as individuals, these groups must be sufficiently organized, and be guided by the element most suited to their nature.

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ISLAND OF YAP

One might count upon the fingers the place names which now find more frequent mention in American news items than that of the thirty square miles of tropical jungle hidden away on one of the forgotten byways of the Pacific which goes by the name of Yap, Map or Wap. The importance of Yap in the world's affairs, and its dominant position in the news of the period, is due almost exclusively to the fact that it is the junction point of the oceanic cable lines which run to Manila, to Shanghai and to Menado in the Island of Celebes. At this nerve centre in the international cable system, it figured in the discussions of the Peace Conference at Paris, and remained a subject of international differences until the United States and Japan finally reached an agreement on it during the early weeks of the arms conference.

The Island of Yap is on the extreme western margin of that broad band of widely scattered volcanic and coral islands which lie not far south of the route from Honolulu to Manila and known as the Carolines; a belt which is extended to the eastward in the Marshalls, both groups being now in the possession of Japan as a consequence of the allocations of the Peace Conference.

The natives of Yap are less advanced in civilization than their neighbors in the other Caroline Islands, and are for that reason more interesting to study. They are of a muscular development, with dark brown skin and curly black hair. They love ornamentation.

Both sexes chew the betel or areca nut almost constantly, and without removing the bark. Lime, ob-

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tained by burning the material of the coral reefs, is sifted over the nut from a sifter made from a bamboo section, and the nut wrapped in a leaf of pepper before it is put into the mouth.

Their canoes, bamboo rafts and cleverly constructed homes and clubhouses are put together without the use of anything resembling a nail. The design, workmanship, and artistic decoration of the clubhouses entitle these natives to a higher place in the scale of civilization than would be accorded them on the basis of their personal appearance.

THE IRON MAN CHANGING THE THOT OR MIND

Men go to machines under the same compulsions that have sent them into field and forest, ocean-lane and battlefield since ever the world began—their needs and their instincts.

Continuing attempts by the innovating animal, Man, to feed, clothe, and satisfy himself with the least effort, brot forth naturally, and in process, the application of machinery to production, at first haltingly, but latterly with a rush which finds this generation as well on its way to complete automatization as human nature is capable of sustaining.

Economic man is an abstraction essential to scientific inquiry, tho nowhere found in the flesh, and, where approximated, not pleasant to have as a neighbor. Homo Sapiens is Social Man and Political Man, and Religious Man, as well as Economic Man. He loves, mates, breeds, fights for and labors for his wife, his home, his children. And presently he dies, in the hope of extension of life beyond the grave, and is buried with honor

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his kind. In his life he has many governors, among
n the state is sovereign and the shop *parvenu*.

his composite mystery enters the shop and takes
place beside the machine, to use but a small but
nite fraction of his powers. Call him Number 3141
ou choose; nevertheless, he differs from Number
0 and all other men living or dead. No one from
time forward to eternity, will ever be cast in
ctly the same mold as he. Labor is more than labor;
labor unit is also an individual, immeasurably dear
himself even in despair.

What the shop precisely wants, it cannot hire. It
y want, tho never wisely, mere hands and feet and
cks; they do not exist detached from lusts, faith,
perstitions. It may want eyes, sensitive fingers, or
ecialized knowledge; they are not to be divorced from
rves and prejudices. The shop picks and chooses,
mbs and examines, consults records; nevertheless, the
osen ones carry inside of the gates that which may
sult in an appeal from its regimen to the anarchy of
rce, or to the authority of the state—the appeal to
emos or to Caesar.

The mental luggage of the man going to the machine may be listed briefly as instincts, emotions, traditions, beliefs, habits of thot and conduct—those qualities of mind and spirit which, in their interplay, not only establish the individuality of their possessor, but also govern his reactions to authority and to the responsibilities involved in home and social relationships. The primary qualities of the mind have their roots in the dawn of life on this planet: in Creation. But, whatever their origin, they are the fruits of race-experience thru many generations; and under lash of sex we shall

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pass them on, perhaps with minor changes, to our successors. The subconscious mind may be reckoned the reservoir of human experience; here is the cause of Man's rise to command on the planet; here the rough foundation of his social and political institutions; here the explanation, perhaps never to be unraveled, of his greeds, wars, sins, as well as his virtues, loyalties, and visions.

The truth about human affairs is not to be found altogether in what is written in the bond and certified to in the records. You must consult the instincts; you must go back to the wells of life. Peer into those misty, uncertain depths diligently enuf, and you may get some hint, however faint, of the reality of the human spirit in travail or in joy.

Labor is the price of life. The tree labors in growth; the field-mouse labors in its search for grain. Man differs from other animals in that he is conscious of his labors and articulate concerning them.

The man is not driven, so much as paced; his usefulness depends upon his never failing the strident call of the Iron Man. He nurses his charge, feeds it, relieves it of produce.

I watched a man shove metal rings across six inches of space, to a guide from which they were taken automatically thru the machine, emerging slotted some seconds later. That was his job from morning until night. his pay depended upon how many slotted rings passed inspection. The operating of automatic and semi-automatic machinery evolves evidence tending to show that fatigue, instead of being weariness from muscles stretched too much or too often, is rather a pathological condition, due to the poisoning of the system thru over-

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secretion of the endocrinal glands. Whatever the theorizing as to endocrinal glands, it is probably true that there is an excessive outpouring under nervous tension, when effort is prolonged beyond the normal fatigue limit, which outpouring causes pathological fatigue, indicated by preternatural activity. One may use merely his finger-tips feeding metal discs into a machine, and yet be as weary in the evening as if he had been swinging an axe.

My fellow citizens, most of whom work in factories where the industrial function is minutely divided, and where machines set the pace, display astonishing energy in the after-work pursuits. The married men re-establish the equilibrium by gardening prodigiously, and tinkering furiously around their homes. The homeless rush hither and thither by motor when they are flush; or wander aimlessly around the streets when they are broke. This may be explained as Nature's effort to correct a nerve-distortion resulting from the exercise of certain muscles and faculties while all others are held out of use. Glandular secretions, roused by an over-stressed fraction of the anatomy, spread beyond that fraction to stimulate the rest of the man into heightened activity. These men are in a condition parallel to that in which many a business man finds himself after prolonged concentration upon a problem which defies satisfactory solution. He becomes too tired to sleep; works feverishly; and, unless he lets down, breaks down. Either type is apt to seek relief in stimulants, and to crave thrills temporarily blotting out the discontent that overlays their lives.

At the root of this discontent lies the difficulty of adjusting human beings to modern industry. Race-in-

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heritance fits us for other simpler pursuits. For unnumbered generations we white folks have been building up resistance to, and recovering from, the fatigue which follows muscle-labor. Except for the small fraction of our ancestors who went in for learning, trade, or the handicrafts, the life of the masses, until the Industrial Revolution began in England about 1765, had been the slow life of soil and water—agriculture, hunting and fishing, with occasional relapses into war. Until so recently man worked by the sun and the seasons instead of by the calendar and the clock. That simple existence seems to be the kind of life for which the common man is constituted. Physically he goes his best gait for a hundred yards, fells his third tree more accurately than he fells his thirtieth, ploughs his straightest furrow towards the rising sun.

The Iron Man is a consistent friend of the defective. Just as deafness is an advantage in certain industrial occupations, the less mind one has, the less it resents that invasion of personality which is inseparable from large-scale and mechanized enterprises. The leaders of industry are forced, from strictly economic motives, to consider the psychological aspects of toil. At the automatic machine a man must stew, mentally, in his own juice; in so far as he thinks at all, his thot must range away from his task. One sort of man becomes melancholy; another rages against things as they are. On the other hand, he whose life is even and sustained by faith, he whose memories and prospects are alike pleasurable, has time inside the task to plan his holiday, turn over again the delights of last week, and settle the small but inspiring problems of his home and garden.

All important, also, is the cultivation of self-disci-

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pline in the individual. Much restlessness arises from envy, lack of disposition to make the best of things until better appears, and failure to train the emotions towards cheerfulness. Mental hygiene in home and school is a positive need for a rising generation destined so largely to associate with machines. Clench the fists and shut the teeth firmly, and there immediately arises in consciousness a sense of resentment, of pugnacity. Draw down the corners of the mouth, and the emotional tone takes on a shade of depression. This has an important relation to mental development.

In our average man, the will to survive is more potent than the will to power; security means more to him than opportunity; he is static rather than dynamic; and the state is the highest expression of his dominant ideal—to live comfortable under conditions in which he can be true to his not-too-demanding nature. To the state, therefore, the man of the masses gives, as clearly as he can, his mandate. First, labor-strain rouses his thot, then speech, then writing in the press. Regulation toward fair play in industry is right and proper, but may so easily be overdone, that the state's most telling contribution to the mental hygiene of industry may be considered that of education. Mind must be cured by mind, or stay sick; because human maladjustments yield only to the human touch, the mental phase of the problem of automatization in industry challenges particularly the community and the shop; to them we must look for the chief ameliorating influences which shall permit the common man to withstand, without deterioration of mind, association with the Iron Man. —*Atlantic Monthly.*

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BIOLOGY

The New Commandments of Science

Biology is the science of life. Now, you—the Statesman—control life on a vaster scale than any other human being. What you say or think, or do about life is, therefore, the most important thing in the whole world. You are in a real sense the arbiter of the destiny of the race.

You have ten commandments that God wrote on tables of stone and gave to Moses, as a true chart of statesmanship. Later on He added what is known as the "Golden Rule" and the Sermon on the Mount. You have failed to put these ancient principles into practice, and yet God is still revealing new and revolutionary aspects of these principles of statesmanship and life. It might be said that God has changed his method of using tables of stone, prophecies, visions, and dreams; in this age He gives men the microscope, the telescope, the spectroscope, and the chemist's test-tube to enable them to make their own revelations. These new instruments have added an enormous range of new commandments, but they have also supplied a technique for putting old ones into effect. Men have never been really righteous, because they did not know how. They could not obey God's Will, because they had no way of finding out what it was. But science now gives to mankind a true technique of righteousness. And this new dispensation is just as divine as the old.

The *first* warning that biology gives to mankind is that they are going backward; that the civilized races of the world are biologically plunging downward; that civilization as you administer it is self-destructive; that

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civilization always destroys the man who builds it; that your vast efforts to improve man's lot are hastening the hour of his destruction.

Glance at the chart of your national biology. The army mental tests have shown that there are about forty-five million people in this country who have no sense. Their mental powers will never be greater than those of twelve-year-old children. These forty-five million who have no sense hold the majority of the votes. Then there are twenty-five millions who have little sense. Their capacity for mental and spiritual growth is only that of thirteen, or fourteen-year-old children, and your education can add nothing to their intelligence. Then there are twenty-five millions with fair to middling sense. Then, lastly, there are over four millions who have a great deal of sense.

The danger is not with the ninety-odd millions who have little or no brains, but with the four millions who have. No nation was ever overthrown by its imbeciles. But you defy nature with your civilization. Evolution is a bloody business and you, thru your civilization, try to make it a pink tea. Civilization is the most dangerous enterprise upon which men ever set out.

Your four millions are decreasing while your ninety millions are increasing. A differential birth-rate is one of the real problems of politics. Nations have often perished because of their differential birth-rate.

You have contented yourself with two great sentimental nebulosities: first, that all men are born equal and, second, that God will raise up leaders for the people. All men are born unequal, and leaders come not by prayer, but by germ-cells. Your difficulty is not that men are too unequal, but they are not unequal enuf.

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The more you equalize opportunity, the more you unequalize men. You have failed to equalize *opportunity*. You have been trying fatuously to equalize *men*. And this ungodly equalitarian doctrine has set up economic, social, political, educational, and even religious forces that are rapidly selecting out of the priceless germ-cells of your four million superiors from the national blood stream. And once your four millions are lost, nothing is left except the stern, but effective discipline of barbarism until nature can prodouce them again. And in that distant day your institutions, your ideals, your very bones, will be the only material to delight and puzzle the mind of the archeologist.

The *second* warning of biology is brief and simple: that heredity, and not environment makes the man; that nearly all the misery and nearly all the happiness of the world are due not to environment, but to heredity; that the differences among men are due to the difference in the germ-cells from which they are born; that social classes, which you seek to abolish, are ordained by nature; that it is not the slums that make slum-people, but slum people that make the slums; that godly people are born, not made; that if you want artists, poets, philosophers, skilled workmen, and great statesmen, nature must have a chance to breed them. You are opposed to this belief. You believe you can make a silken purse out of a sow's ear, get blood out of turnips. You believe that the reason one man starts at the bottom of the ladder and climbs up, while another starts at the top and slides down is due to the ladder being wrong end up. Science knows it is due to the inborn difference between the climber and the slider.

The *third* warning of biology is that your philan-

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thropy and your noble-hearted, but soft-headed, schemes for *ameliorating the conditions* of life have failed and will fail to improve the race, and as a fact are hastening the deterioration of the race. You fondly believe that you can speed up evolution with cakes and cream for the unfit. But unless you become imbued, as few social workers are becoming imbued, with a new biological conscience, you will reap the whirlwind of your own well-intentioned, but socially disastrous folly.

The *fourth* warning of biology is that, medicine hygiene, sanitation, and your effort to call mental and physical soundness out of the vacuum of nowhere, instead of upbuilding by selection the boundless health, energy, and sanity that are already in the stream of human protoplasm, are weakening and will weaken the human breed. A race that would save its life must lose it; must lose it unfit instead of coddling them, as you do, for reproduction. If a race goes down the hill long enuf, it will find itself at the top; its survivors will be biologically worthy. The strong, robust, and virtuous must hand the torch of heredity to men unborn.

The *fifth* warning of biology is that morals, education, art, and religion will not directly improve the *inborn* righteousness, educability, or artistic and religious capacity of the human breed. You have spent untold millions in improving your plants and animals by the only method by which they can be improved—selection.

The first commandment biology gives statesmanship is the *duty of eugenics*. Eugenics is a method ordained of God for securing better parents for our children, in

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order that they may be mentally, morally, and physically born more richly endowed for the human struggle. Eugenics is simply evolution made conscious and intelligent. You cannot enact eugenics any more than you can enact the weather. Eugenics means a new religion, a new moral code, a new social and political Bible, a change in the very purpose of civilization and the fundamental *mores* of man. It means that the improvement of man's inborn capacities for happiness, health, sanity, and achievement must become the one living purpose of the state.

This is eugenics, and nothing short of it is. It is simply projecting the golden rule down the stream of protoplasm. You have failed to apply eugenics to your biological neighbor yet unborn. Jesus purposed that he—the unborn—also might have life more abundantly. The abundance or barrenness of life, the biologist has found, is absolutely in our hands. Not environment, but heredity alone will insure him the life abundant. The biological golden rule, is the complete golden rule. Do unto both the born and the unborn as you would have both the born and unborn do unto you. This is the biological conception of the brotherhood of man. This is the final reconciliation of science and the Bible. Science came not to destroy the Bible but to fulfil it. Eugenics, which is simply conscious, intelligent organic evolution, furnishes the final program for the complete christianization of mankind.

The second commandment of biology is *the duty of scientific research.* In the electron of the atom and the germ-cell of living protoplasm man has at last found God at work in His own workshop.

For man to discover natural laws is the only way to co-operate with them. And co-operation with natural

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law—the will of God—is the only righteousness. It is only thus that man can become a practical co-worker with God.

The third commandment of biology is *the duty of socialization of science.* If only the scientist himself can co-operate with God, *public* morality is impossible; but if you bring all its ministries to the common man, you will endow him with new and unknown powers of personal character, political efficiency, and social service. For the social organization of science is simply the technical administration of the love of God.

The fourth commandment of biology is *the duty of vocational education.* Civilization has always failed because it has never succeeded in fitting each and every man to its new forms of evolution. Evolution is the result of four great forces: variation, adaptation, selection, and heredity. True civilization is the selection and preservation by heredity of everything beautiful and ennobling that rises above the protoplasmic stream.

The fifth commandment of biology is *the duty of internationalism.* Even a scientific civilization, if it is only national, will soon be crushed by war. No nation can remain civilized until all mankind is civilized. Biology has exploded the myth of the melting-pot. Each race and nation must still create its own culture, its own national or racial psychology, its own specific intellectual discipline.

The sixth commandment of biology is *the duty of art.* Art is the herald of the march of evolution. Beauty is nature's flaming banner of her own evolution. It should be the aim of your systems of education to lead men toward a better, wiser, happier, and far more beautiful human race.

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In your narrow nationalisms you have forgotten your neighbor at the antipodes and your biological brother of the unborn tomorrow. If your cultures and societies are to endure, you must take on the wideness of the sea and the eternity of protoplasm.—*Century Magazine.*

WORLD'S NECKLACE OF THOT

Make no little plans. They have no magic to stir men's blood, and probably themselves will not be realized. Make big plans, aim high in hope, and work, remembering that a noble, logical diagram once recorded will never die.

Marconi says that his wireless apparatus has picked up messages of a wave length such as could not be produced by any machinery known on earth, and has raised the query whether they may not have come from some stellar neighbor.

If the theory of evolution holds any truth, it strengthens in us a conviction that intellectual capacity has developed by some selective process working on the occasional superior types which were the offspring of earlier inferior forms. Man has not always possessed his present insight and powers. The geniuses of his race have discovered, at different periods of development, how to plant seeds, to domesticate animals, to control disease, to master the air. His world is very different from the one in which the Java man first saw the light.

Right is the faith of the individual. Duty is the common collective faith. Right can be but organized resistance. Duty builds up, associates, and unites. Any individual may rebel against any right in another which

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is injurious to him, and the sole judge between the adversaries is force. Societies based upon duty would not be compelled to have recourse to force. Duty cuts at the very root of those evils which right is unable to prevent.

The most effective method of securing one's rights is to perform one's duties. My rights are what other men owe me; my duties are what I owe them. If, then, we mutually discharge our duties, we automatically secure our rights.

Peoples and nations are understood or misunderstood; they are studied, and toward them is extended a friendly hand or upon them an unfriendly back is turned. But woe to the nation which sets itself up as a judge of other nations, for with what measure it metes it shall itself be meted! Never has mere greatness conferred immunity, and the punishment of the Only Judge fell alike upon Tyre as upon Carthage.

We are not able to judge of any form of human endeavor, or even to define it, until we have discovered its purpose. In other words, *purpose* is the key to right art and right criticism, as it is to most other things as well.

Ye are the children of one mother, even the earth, that knoweth no difference of persons, sending the rain to fall alike on the just and the unjust, bounteous to all that practice industry and withholding from none save him that seeketh to withhold her gifts from the common moiety; being all of one race and one hope.

Ye are bondsmen one to another, strong when knit in singleness of understanding. Look about you; travel

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much; think abroad even tho ye be bound at home learn from him that returneth; share ye other nations burdens, and they shall lighten yours. For it is the wil of God, that all races should dwell together in peace and fruitfulness, even unto the end of the world.

A FEW ITEMS OF THE NATIONS

Austria passed a bill by the National Council which obliges owners of foreign currency, checks or credits to deposit with the government such property in exchange for bonds bearing five per cent interest. Foreigners are not exempted.

Afghanistan signed a treaty with Great Britain which contained points of importance. Removed a grievance of long standing by providing for the exchange of diplomatic representatives.

Argentina reports this year's wheat crop considerably larger than last year; the most authoritative estimate being 207,415,067 bushels.

Brazil is preparing for a World's Fair to celebrate the centenary of their independence. The United States has expressed willingness to participate.

Bulgaria, it is officially announced, has resumed normal diplomatic relations with the Kingdom of the Serbs, Croats and Slovenes.

Canada is now in control of the Liberal Party thru the result of the elections of last December. The Bureau of Statistics issued a report, showing a heavy decline in Canada's commerce for the year ending November, 1921.

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China has a new cabinet at Peking; "this feat was performed with apparent ease by General Chang, supported with his troops in and around the capital." His motives he stated in an interview as follows: "Government by an Occidental Constitution was a failure. We propose to assemble Parliament to frame a new Constitution, suited to the temperament of the people."

Czechoslovakia has just concluded negotiations with Austria, which inaugurates a new era of friendship and good-will. Contentious questions will in the future be referred to the League of Nations.

Egypt failed to negotiate a settlement with England last Autumn. "Britain, it was conceded, would find it easy to grant independence to the Egyptians, a single nation with one race and practically one religion, were it not that the right to guard her communications thru the Suez Canal, keeping garrisons in Cairo and Alexandria was insisted upon by Britain and refused by the Egyptians."

Japan's Premier, Takahashi, in an address stressed the paramount importance of the understanding nearly concluded at Washington. He stated that the Conference had opened "a new epoch in the Pacific and in the world."

Latvia, so the Premier states, is in a favorable condition, both internally and externally. Economic questions with Soviet Russia were being resolved. That Moscow is doing all possible to fulfill the terms of the Russio-Lettish treaty, when the lack of administrative organization was considered with the inertia of the Russian character.

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North Africa, according to a British observer, is developing a strong anti-white feeling.

Persia has been accorded a new Minister by the United States and they have appointed Mirza Hussein Khan Ali to represent Persia in the United States.

Poland received its first payment about the middle of December from the Russian Soviet Government under the Riga Peace Treaty, signed last March. The payment was in the form of gold and jewels to the value of 50,000,000,000 Polish marks.

Russia's Premier, Lenin, has shifted some of the portfolias in his Cabinet and added three new members. An American appropriation of $20,000,000 was signed by the President on December 23, 1921. This appropriation was for Russian Relief.

Sweden's stabilization of exchange rates brings Swedish money almost on par with the American dollar, which has revived foreign trade, and raised hopes of early business improvement in all Scandinavian countries.

THE BIRDS

The birds are moulting. If man could only moult also—his mind once a year its errors, his heart once a year its useless passions! How fine we should all look if every August the old plumage of our nature would drop out and be blown away, and fresh quills take the vacant places! But we have one set of feathers to last us thru our three-score years and ten—one set of spotless feathers, which we are told to keep spotless thru all our lives in a dirty world. If one gets broken,

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broken it stays; if one gets blackened, nothing will cleanse it. No doubt we shall all fly home at last, like a flock of pigeons that were once turned loose snow-white from the sky, and made to descend and fight one another and fight everything else for a poor living amid foot and mire. If then the hand of the unseen Fancier is stretched forth to draw us in, how can he possibly smite any of us, or cast us away, because we came back to him black and blue with bruises and besmudged and bedraggled past all recognition?—*James Lane Allen.*

FEDERATION ANGLES

The Study of Man has for its purpose not only to enlighten but to inspire you to take up this subject and go over and over the fundamentals. In this way you will not only become acquainted with your own history but with that of the great Family of mankind. For there can never be a state of peace on earth until we understand the laws governing our relationship, and what will constitute a federation of the nations.

The more we study the nations or tribes from every point of view, the easier it will be to understand even the peculiarities of our fellow man, and when once we understand the reason for this and that condition, and know and apply the remedy, the closer will we be able to draw the tie of relationship.

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and the raising of new curtains—the means to self-covery.

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MAZDAZNAN

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Olando G. Beeler, Editor

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DIAGNOSIS

In our study of Diagnosis we have been able to gather a great many points that will prove of inestimable value to us as we recapitulate. Not only have we gathered means that shall meet every demand appertaining to ailments of the body, but we also have learnt to understand the reason why some temperaments thrive better on fruits and others on vegetables and grains; others partly on fruit and partly on vegetables, while grains or cereals have to be used with consideration and good judgment. But that is not all, we must keep in step with the seasons and deviate from our regular menu the moment any strange symptoms impose themselves upon us.

We have learnt to understand more fully how a spiritually based, but physically first inclined can become very material, and owing to a very small intellect can outvie the most material of mortals. We can com-

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prehend more fully how a spiritually based, and intellectually first inclined, may force the intellect and become void of a trace of spirituality; in fact, denying the latter absolutely. We understand also how all intellectually based, with the spiritual as first inclination, can fall into the spiritual at the sacrifice of all reason and be a menace to himself and society. We grasp more fully how a materially based, but spiritually first inclined, can become pious, while if intellectually first inclined may become an intellectual giant. The study teaches us how necessary it is to know base and inclinations. The greater our knowledge of the base and inclinations the better able will be the employer to select employees, and the better able will be the teacher to group the children, making it easier for the student and for himself.

Thru Diagnosis we not only read characters by far more correctly than by any other similar science, but we also discover possibilities and all the latent forces that can be utilized to an advantage, if the proper natural means are employed to assist development.

The value of this study cannot be over-estimated. We need to be more serious, more attentive. We must cease to be theoretic; we must become more practical if we wish to cope with the present day demands and meet them successfully. It is not enuf for us to know *of* things, we must know how to employ them advantageously. Success in life is not assured by *knowing* things, but *by being able to use them,* to apply them in our daily walks of life. Only too frequently the man of little knowledge but a great deal of activity wins his way thru life attended by tremendous success;

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while he who knows, and knows it well, struggles to meet even the most ordinary obligations.

Take up all the back numbers and not only read up on Diagnosis, but make it a *study*, applying the lessons so learnt day by day, or as the scriptures would have it: *"Read as you walk."*

TWENTY-THIRD OF MAY

Not that we desire to pick bones or create bones of contention, but if we are to be exact and adhere to the truth we cannot celebrate the Birth of Our Savior during the Xmas season, a season given to the Universal Birth. All available records of the ecclesiastical schools show, and authorities prove, that the early Christos followers celebrated the birth of the Savior all along the dates of March twenty-third to May twenty-third. There is an uncertainty as to the exact day and month. Most of the early covenanters held it was the twenty-third, but as to whether it was March, April or May, they would not commit themselves. Still, this much was certain, that the birth did not occur earlier than March twenty-third, neither later than May twenty-third. All agree he was born on the cusp. We accept May twenty-third for the birth of our Savior, and celebrate Christmas as the season of the Birth of Christ, universally manifest in every heart that beats in unison with the Ruby Heart of God.

The Faithful everywhere gather on the twenty-third in thankfulness of the Birth of One who has made it possible "To point the way to Truth and Life," and who remained faithful to His cause to the very bitter end.

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SERMONETTES

The knowledge of psychology proposes to raise the standard of self-reliance, self-confidence and self-respect.

Whenever psychology fails to effect desired ends, it is because the individual fails to have faith, altho he may be chuckful of beliefs and superstitions.

Where there is no faith psychology fails.

Faith must be well-grounded in the heart, if there is to be confidence and assurance.

He who has no faith in the Infinite will gain nothing thru the study of psychology.

God tries no man, but men try one another to the limit of endurance.

Less overdoing and less talking would give us time to think, and in thinking, work out problems in silence.

The language of nature, tho silent, stands out before us in letters we all may read intelligently.

Nature alone works systematically and manifests her creations on schedule time.

Man's handiwork is good and often calls out wonderment, still there is *that something* in nature that inspires us with awe.

The magic words "Tohu-va-bohu" express unshaken faith, which stands for confidence and assurance in things to be materialized.

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SEASON HITS

May, the month of general awakening.

May we take a May walk together at early morn while the laden dewdrops cover leaves and grass blades?

The month of fresh herbs, roots and barks.

Try a little of nature's fresh and refreshing growths and keep well.

Now is the time to change climate if good is to come to us thru such a change.

In case we have neglected to keep Lent with all its prescriptions we may save ourselves by making a change from one altitude to another.

Endive and chicory are still seasonable, so are grape fruits.

Asparagus is best at this time; the purple and green are most tender. Eaten raw, effect a cure of kidneys and bladder. Used with oil dressing, will help dissolve gallstones and reduce tumors if sodium phosphate is used in small quantities three to six time a day.

Use peas and string beans moderately and you will benefit by far more than if you were to make a meal on them. Peas should be used with salads and in their natural state, while string beans well scalded and covered with lemon juice, and allowed to stand for an hour will prove an excellent remedy in colitis.

Do not forget to serve mint with peas, and thyme with string beans.

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Herb teas are still timely, including sassafras, buckthorn, senna pods, flaxseed, slippery elm, thyme and blackhaw.

Assimilation is greatly aided by using gum arabic water. Two teaspoonfuls to one pint of cold water and let it come to a slow boil. Then bottle it and take a wine-glassful before each meal. After meals take the juice of one lemon.

Select as much as possible such vegetables and fruits as require no firing; even a raw potato sliced fine and served with a French dressing will spring new surprises on you.

If you are boiling new potatoes make sure you add to every small potato six fennel or carroway seeds.

Sliced tomatoes and cucumbers are a great help to a swollen liver.

For lunch or dinner always have a few radishes. If too strong, peel them, but use them frequently to keep the stomach lining in healthy condition.

Milk cure goes with this month. Look up your old magazines and read up on it. To get best results use laxative waters of one tablespoonful to the glass of milk, and chew laxative vegetables like sorrel, spinach, rhubarb, or drink herb teas three times a day.

When at a loss to know what to do for that stomach of yours take white of egg, beat with a fork into a froth, add two tablespoonfuls of spring water and the juice of half a lemon. Take it every two hours and a half for ten days, if needs be, and you will be able to digest your food well.

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Eat strawberries without cream and sugar and you will enjoy a good complexion, besides toning up the blood and charging the nerves.

Cereal foods hold good, still it is well to use them unprepared. Rolled oats, rolled wheat, cracked wheat, whole wheat flour are most wholesome. They roll in well with mashed strawberries or grated apples, the juice of oranges and grape fruit; also in milk.

We do not advocate milk or eggs, but there are temperaments that call for one or the other, and sometimes for both, to aid nature in adjustments.

If we must have bread stuffs let it be a homemade biscuit, a muffin or wheat cakes.

Raw rhubarb eaten at every meal in small quantities will prove a tonic and eliminator, encouraging regular habits.

Mushrooms are plentiful and eaten sparingly day by day prove most effective in enemic cases.

Lettuce is still refreshing and used with lime juice and oil helps to tone up a swollen liver.

Get away from hugging the cooking stove during all of the months lacking the letter "r"—May, June, July and August.

If we must have bakers' bread then let it be dried and thoroly toasted.

Eat your strawberry short cake and all small fruits without sugar or cream and note the benefit derived from such measures.

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Springtime is the season for all kinds of gymnastics and sports. Go thru every movement immaginable. Do it daily and watch results. Also be well occupied during working hours. Mornings and evenings take to hiking.

DOLLAR-A-WEEK IN MISSOURI

January, February and March were hard months as the market does not afford anything reasonable in the line of fruits or vegetables, except cabbage, potatoes and onions. Even carrots, beets and turnips had their price. I confined myself largely to barley, rice, beans and whole wheat, cabbage, onions, potatoes and flour.

First week: Cabbage, 5c; onions, 5c; 2 lbs. of beans, 10c; barley, 5c; rice, 5c; potatoes, 5c; flour, 10c; 3 lbs. of apples, 10c; oil, 20c; lemons, 10c; 2 lbs. rolled oats, 10c.

For breakfast: Grated apple, rolled oats and hot water.

For lunch: The liquid of boiled beans thickened with browned flour, one boiled potato and cold slaw (cabbage well scalded) with oil and a little lemon juice, and one wheat cake.

For dinner: Baked beans, sliced raw onions with a little lemon juice, two tablespoonfuls rolled oats.

Breakfast remained the same throughout the week. Only lunches and dinners differed. For lunch I would alternate between rice and barley, but would have cold slaw for my salad. For dinner I alternated between beans and potatoes, or dumplings and barley, always keeping the bean and other liquid for a consomme. The

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potatoes I allowed to boil down so there was no liquid left. I had to go easy on the oil.

Second week: Had some beans and rolled oats left. Allowed myself 5c for it. Got same things as first week. Instead of rice got tapioca and for the allowance of 5c from the week before got some sugar. In that way I had tapioca pudding at every dinner, using the lemon rinds for flavor. In that way saved part of the beans and barley, allowing a credit of 10c.

The third week pretty near the same as the first week, but for the extra 10c I got a grape fruit with which I treated myself for two breakfasts, saving enough apples through the three weeks to allow myself 10c.

The fourth week thus cost me only 90c, having saved the 10c I allowed myself.

At the end of the fifth week which corresponded to the first, I was 20c ahead, for which I got eight bananas, I fried them in thin batter, one at a time, except on Sunday, when I had two of them.

It takes some close figuring, still I found it splendid means of sharpening one's wits and the best memory restorer I ever came across. April fared better for I could substitute lettuce for cabbage, and the last week added a cucumber.—*A. F., Kansas City*

DOLLAR-A-WEEK IN MONTANA

"That is easier said than done," they used to say while living in Pennsylvania. "Maybe so," we said to ourselves. "In the summer time perhaps, but in the winter, no, that is next to impossible. How is a fellow to keep warm and withstand forty and more below

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zero?" January, February, March and April are hard months. I remember having been overtaken by a blizzard one afternoon, returning home with a cord of wood. Within a mile of my home my horses refused to go any farther. Darkness came upon us. It was 60 below. I could move about only enuf to start a fire and by morning my cord of wood had mingled with the elements from which there is no return. I had to do it to keep myself and horses from freezing. To keep warm in this climate you must eat quite a bit, and you need lots of oil to keep warm. Still I set afiguring, altho I could not help tickling my funny bone. I bought oil enuf to last me four months, also beans, including horse beans, cabbage, rutabagas, onions and flour. The itemized list is as follows:

10	Gallons of cottonseed oil	$ 9.50
25	Pounds of flour	.90
100	Pounds of beans	4.75
50	Pounds of cabbage	.75
60	Pounds of rutabagas	.75
30	Pounds of onions	1.00
	Total	$17.65

Most certainly I bought wholesale. I have learnt to use beans in so many different ways that one can't get tired of them. The flour furnished browned flour gravies and dumplings. Mashed rutabagas mixed with onions, bean liquid and browned flour, then baked in oven in well oiled pan turned out a delicious dish. Cabbage with onions baked in a closed pan with dumplings went fine. At the end of the third month I found I had used but two-thirds of my provisions, so at the end of the fourth month I expect to have at least three dollars

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worth of goods in my favor. I have kept warmer than any winter before, at the same time cured myself of tumors and chronic constipation. I have learnt combinations and shall continue the simple life. It's the only thing after all. I have not denied myself any delicacies for I have learnt to make onion pies and bean bread and bean cakes.

—*E. J., Butte.*

DOLLAR-A-WEEK IN CALIFORNIA

I was at a loss what to do and where to begin and for this reason decided to live on whole wheat (soaked for eight to ten hours) and fill up on rolled oats for a change, with lettuce, endive, tomatoes and grapefruit thrown into the bargain. Got 4 lbs. whole wheat for 25c, 6 small grapefruit for 25c, 1 lb. of tomatoes 15c, 4 lbs. rolled oats 25c, 2 heads of lettuce 5c and endive 5c.

For breakfast: One-half grapefruit and two tablespoonfuls rolled oats.

At noon: Four tablespoonfuls of whole wheat with a small tomato.

At night: Four tablespoonfuls rolled oats, one tablespoonful whole wheat, one-quarter head lettuce and a small handful endive.

On Fridays I fasted so as to work up an appetite. After three weeks I got my thinker to work and found I could vary my diet. Still I stuck to the whole wheat and rolled oats for basic food, using fruits for a tonic and vegetables for elimination. The seventh week I found I lacked something. Thus I had to do some close figuring so as to add olive oil to my menu. Since then I fared well. I am not much on going into great

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preparations when it comes to food, and maybe it is just as well, for I am better today than ever before.

S. L., Los Angeles.

INSPIRATION AND REVELATION

Speaking about inspiration and revelation it seems that the very first idea we entertain on the subject is as if referring to something of an authoritative or supernatural nature. For that reason we have been accustomed to the idea that everything that bears the stamp of inspiration must of necessity come from a mind guided by a power foreign to its own source. But when we come to realize the meaning of words, and trace them back to the time when they first came into common use, we will soon see that we have been, perhaps for ages, laboring under a great mistake. We have thot that inspiration and revelation belong to some beings who have been selected to have the exclusive right to receive privileges. When we were first taught the power of inspiration and its influence over the bodily functions in general, it was understood that the one who had the greatest influence over the mainspring of life, the lungs, was the one who received the grandest revelations. That one who therefore breathed in the greatest volume of air was the one who brot the circulation of the blood to the most normal conditions. Thus by continued inhalations of the air from out of the atmosphere, the generation of electric forces become perpetuated, enabling the individual to have greater comprehension and more powerful expression, thus greater control over soul, mind and body.

Studying the scriptures, we should remember, that

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to get a clearer understanding of them and fathom the deeper meaning hidden in them, we should familiarize ourselves with the languages they were written in, have an insight into the customs and times of their origin, but above all things become proficient in reading them in the same spirit in which they have been written, for then we shall find that the subjects treated therein have an entirely different object and purpose in view than we thot upon first consideration. We would then understand that inspiration is a subject pertaining to that condition which stands directly in relation to the atmosphere and the being enveloped therein. Inspiration necessitates a state of receptivity, and without which there can be no revelation, for revelation is the objectifying of things heretofore unknown to the intellect.

AINYAHITA DAY

The twentieth day of May is held in great reverence by the Associates of God and their Saints the world over, for it is Ainyahita Day. Tradition has it that she was born at that time. It is of no importance to a scientific mind as to the date of the birth of a manifestation. To be born at all for a purpose and with a mission is of greater consequence. Ainyahita was the embodiment of Wisdom and Love, the two great attributes which alone can lift humankind above savagery. Without wisdom and love, however great our learning, achievements, wealth and power, it makes this life an absolute failure. We may have our enjoyments, entertainments and be entertained, still there comes a time when we have to submit to the inevitable and let nature take her course; some returning thru the operations of

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the wheel of chance, governed by karmic laws, or face transmigration.

Ainyahita is known as the pearl of heaven and the diadem of the earth. Tho partly forgotten by her very kith and kin, considering the multiplication table, there are still little bands the world over who pay her homage, because of her great work and the revelations she has brot to the White, or Aryan, race, disclosing as she has the mysteries of Infinitude and the great secrets of life.

MIND

Mind is merely the Principle of Thot, which asserts itself as a condition thru the harmonized collectivity of the intelligences and energies composing a form, or body. The condition of mind, or the condition of collective intelligence called mind, depends for its conscious position upon the corresponding conscious intelligence making up the energies. Whenever these energies manifest a drifting tendency, then the mind, unmindful and insufficiently centered, expresses a state equal to supererogation.

If the energies become active in a negative direction, the mind necessarily expresses the same condition, and vibrates and reacts its motion correspondingly to the condition of the strongest vibrations carried by the energies. Thus our mind may become negative and subjective to the conditions round about, while, if the energies vibrate towards the positive side, the mind becomes positive and in such a state manifests positive activity, which in its extremes becomes as detrimental to harmony in the field of operation, as does the negative nature in its submission.

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In our drifting condition we manifest a frame of mind only partly conscious of centralization. In some respects it expresses itself intelligently altho in a negative state and apparently manifests positive reasoning, while again it takes on a spiritual tendency and sometimes shows a material and carnal condition. Not until conscious of the position and location of the Presence of Mind, will we begin to note the manifestation of functions polarized towards one common center, and realize that the mind which thinks, also remembers, reasons, reflects, perceives, understands and realizes. Just as much as every sense condition necessarily concentrates to one particular organ for intelligent expression of the sense latent in every individual energy, just so every condition representing principle must locate to an organic function for representative concentration and material expression. To lack presence of mind, to be unmindful, to be unable to remember, means that the intelligence of collective energies is insufficiently centered, thus location to a given point is uncertain and the mind is set adrift.

We must learn to understand that the mind to be such must be centered and have a place within our being from which to operate. Thus if sight has a pair of eyes to see with and hearing a pair of ears to hear with, where then can the mind be? True the mind is in the brain or in our cranium, but where? It is held as it has been in the days of yore that the mind is located in the epiphesis.

We may know that God is good only when we have recognized good in ourselves. We cannot comprehend that which is beyond our conception.

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A VEGETARIAN DUCHESS

The Duchess of Portland, who is one of the youngest looking women for her age in England, attributes the fact entirely to being a vegetarian. She lives on cereals, fruit and vegetables.

The Duchess was Winnifred Dallas-Yorke, daughter of Thomas Y. Dallas-Yorke, known as a sportsman, but of a comparatively unimportant family, and was married to the Duke in 1889 after a rapid courtship which began in a chance acquaintance. There have been few duchesses of the day who have so well played the part according to the old ideas, and she has become a mainstay of decorum with Queen Mary, as she was with Queen Alexandria.

The couple have three children, two sons and one daughter. The elder son, the Marquis of Titchfield, heir to the title, was married in 1916, his bride being Ivy Gordon-Lennox, niece of the Duke of Richmond. The daughter, Lady Victoria Cavendish-Bentinck, was married in 1919 to Capt. Michael John Wemyss, nephew of Admiral Wemyss, as the result of a war romance.—*The World.*

CLEANSE THE BODY

Water was the symbol used to make plain to the mind the necessity of cleanliness. Purity of body corresponds to purity of thot. But the appearance of cleanliness is no more purity that is virtue admiration of a quality which we do not exercise or possess. Water externally applied will help remove waste that has accumulated to a degree where it becomes possible

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for water to reach it. But there are times when water will no more wash away dirt than blood will atone for sin or crime. To possess a clean body it is necessary that this body be kept active. Thru activity the impurities will be driven to the surface, and by virtue of a process peculiar to the body, they will be thrown off, thus keeping the body clean. We must learn to stop the source which pollutes our being. We must learn that misdirected thot to realms incomprehensible to our mind, and uncertain of our ability to control, will bring suffering upon us which cannot be atoned for until we retrace our steps and learn to go slowly and surely. A lake without an outlet will in time turn salty and even bitter, while if it has no inflowing currents, it will turn stagnant and become unfit for use. Our being is only too apt to take in but never to give out, or give out and never to take in, or to keep to its own self and thus become useless. We are to take in and give out constantly, such is the law of consciousness. Then alone we remain pure, for the everflowing fountain gives forth purity as it takes it in from the eternal source that knows of no limitations.

CHINESE SCRIPTURES

God is the Parent of men. He is compassionate and unwearied in blessing. He inspects Kingdoms, and makes no mistakes. Clear-seeing and intelligent, He dwells with men in all their actions. He is offended with wrong-doing.

The reason which can be reasoned with is not the Eternal Reason. The name which can be named is not the Eternal Name.

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Man takes his law from the earth; earth takes its law from heaven; heaven takes its law from reason; reason takes its law from within itself. Use the light to guide you home to its own brightness.

Heaven exercises men with trials, holds in its hands the issues of things, and determines men's lot according to their conduct.

Only they who carry sincerity to the highest point, in whom there remains not a single hair's breadth of hypocrisy, can see the hidden spring of things.

I know that one must watch incessantly over Himself; that Heaven has an intelligence which nothing escapes, and that Its decrees are without appeal. I know that It regards all things; that It enters into all; that It is present incessantly to all.

Heaven penetrates the depths of all hearts, as daybreak illumines the darkest room. We should strive to reflect Its light, as two instruments in complete harmony respond to one another.

Life and death depend on the law of Heaven, which is immutable. Poverty and riches are dispensed by Heaven, who cannot be compelled. A wise man reverses the dispensations of Heaven, and thus enjoys inward tranquillity and peace.

A disciple of Confucius being asked concerning his teaching, replied: "The doctrine of our master consists solely in integrity of heart, and treating his neighbors as he himself wishes to be treated."

If one strives to treat others as he would be treated by them, he will not fail to come near the perfect life.

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What you would like to have done to yourself, do it unto others. When you labor for others, do it with the same zeal as if it were for yourself.

That which you dislike in superiors do not practice it toward inferiors; and what you dislike in inferiors do not practice it toward superiors. This is the law for measuring others by ourselves.

To become the superior man, I must serve my father as I wish my son to serve me; I must serve my elder brother as I wish my younger brother to serve me; I must serve my prince as I should wish my minister to serve me; and I must behave toward my friend as I would wish him to behave toward me.

The good man loves all men. He loves to speak of the good in others. All within the four seas are his brothers. Love of man is chief of all virtues.

The mean man sows, that himself or his friends may reap; but the love of the perfect man is universal.

HELL RAISED TO REACH HEAVEN

"The majority of mankind raises hell trying to get to Heaven," said Dr. J. C. Clausson of Los Angeles, Cal., speaking in open forum at Labor Lyceum in St. Paul Street, yesterday afternoon. "I am inclined to believe that Heaven is a condition that can be brought about right here on earth. Good thoughts, good words and good deeds, sown now, in place of what has perhaps been sown in the past, tend to make a man stand upright and breathe deeply of what is good for him."

The speaker's topic was "How To Live Longer, Individually and Socially." Dr. Clausson, who is of a

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school which advocates a certain amount of exercise and deep breathing to improve blood conditions as well as cause clean living and a recognition of the rights of other men, said that men now grow to be old at the age of 40, 50 or 60, but there is no reason, in his opinion, why man cannot live to be 150 years old if he so desires.

"Breath is the determining factor of life," asserted the speaker. "If at birth the child does not respond to the impulse to breathe that is the end. A normal man can get along for some time without food, but he must have air. You will be surprised to find how much a few deep breaths will relieve worry, or a headache. I can only explain it by arguing that perhaps the inhalations raise the chest construction from the artery system so that the congested blood in your head will have a chance to run out. Try this in the morning before you go to work. Do not live a grouch and come into the world and turn around and go right out again. A man who loves his brothers, but hates God is to be pitied as much as one who loves God and hates his brothers. The person who breathes evenly and calmly cannot hate."

"Be in the world but not of it. Success, today, seems to consist of seeing how badly you can beat the other fellow. But life can mean nothing to us if we do not keep its laws. Our object should be to pick up its threads and carry on from where the Maker left off. Why keep on breaking life's laws and then asking God to forgive you this time so you can go right out and break some more laws?

"Breathe the breath of life," said the speaker in conclusion, "and try to be a human being who fully recognizes the rights of his fellow men. Remember, too, that no nation can rise above its women-kind. It is they

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who raise and rear the saviors of the world."—*The Rochester Herald.*

ON INSURANCE

The question has often been asked us: "Do you believe in life insurance?" We do not favor the *old style* of life insurance because it is really *death insurance* and not life insurance at all. But when it comes to an *endowment* policy or a sure and certain income for one's advanced years, we say thank God that there are a few life insurance companies that are in a position to give the safest form of investment-protection even during the coming years of turmoil.

If every member of the family had the *right kind* of a life insurance policy, we for one should rest easier in the knowledge that none ever again needs be considered a pauper or be placed in a position of painful necessity. It is the duty of the head of every family to provide an adequate amount of life insurance protection for his loved ones, but care should be taken that such insurance should also provide for one's own advanced years besides providing an income for any possible condition of total disability during any period of life.

There are over 250 life insurance companies to choose from and of this number there are about 15 "best" companies, and it would make little financial difference to the insured, as regards rates, which one of these 15 companies might be used.

This matter should be talked over with those who have had experience. In these days of commercialism we must use every available means of self-protection

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lest we fall a burden upon those who already have plenty of responsibilities and loads to carry. *A word to the wise will suffice.*

MEDITATIONS

The consciousness of life and the realization and solution of the problem of life which makes life eternal, depends upon knowledge: "This is life eternal to *know* God."

Let us not forget that to become magnetic we need to cultivate the quality of harmony within ourselves, for harmony alone attracts or calls out harmony. In other words, to be harmonious with the vibrations of nature.

Love and hope have no reality where there is lack of faith, for faith is the embodiment of love and hope.

Soul is the consciousness of life within form. It is the recognition of being. An organized body has a soul; a body that is unconscious of its aims is not conscious of a soul.

Man, as the crown of all creation, and sum and substance of the whole process of evolution, is endowed with intelligence surpassing all the understanding that the learned and those versed in theories may offer.

Recognizing all things in manifestation to be that part of ourselves thru which we have passed during the process of evolution, we realize the fact that the things before us are the imprints of time, past and outgrown, standing out as remembrances of our once entertained conditions.

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MOTHER'S VOICE

Edited by Maria Rose Ruth Hilton

No Nation can rise above the level of its Womanhood

HONOR THY FATHER AND THY MOTHER

One of the commandments of nature calls out to us, "Honor thy father and thy mother, that thou mayst live long in the land that the Lord thy God giveth thee." Considering the commandment from its literal standpoint, it will not prove satisfactory for the reason that so long as we have no proper understanding of honor, nor father and mother, we only too frequently find apparent contradictions in nature which to explain would get us into deep controversy with no way out of it. Not until we have learnt that the earth is the father and the bosom of the earth the mother, shall we more readily grasp and understand our relation to nature and the obedience we owe to her.

Speaking of Adam and Eve as our first parents, we expect them to have honored the source of their representative life, and as we are told that out of the earth they had been formed, we agree that to the earth the honor of form and formation belong. As the earth is to form the ever inductive principle towards life, so the bosom of the earth itself is the creative principle expressing and preserving such life. To the latter our attention must necessarily be paid to attain to the former, which when controlled, then understood, becomes perpetuative. The more natural, or closer to nature, our every day life the greater the manifestation

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of life's emanation. While the farther away from home, from nature, we go, the more foreign our position in life becomes and misunderstanding drags us down to the depths of ignorance, resulting in the severing of the cord that binds us to nature, and we find ourselves encircled within the arms of death.

Adam and Eve ate of the fruits and grains in the garden of Eden, had for a covering a leaf, while at night the star spangled sky covered them from the eyes of the world, keeping them close to the bosom of the earth, who cared for them maternally and tenderly. Hundreds of years they lived in bodily manifestation, while today a life of one hundred years almost seems like a marvel, a fable of old.

The more we get away from the simplicity of nature, the shorter lived we are and the greater the burdens grow that we place upon our own shoulders. We are always thinking of comfort, of rest, instead of taking an object lesson from nature which preaches to us activity, wherein alone is life and continuation of life.

We eat too much, far too much, and enslave ourselves to abnormal cravings, a disease we choose to call appetite, which appetite controls and governs us until we become subjected to it. The serpent constantly calls to us, "Eat and you shall be like unto God." "Eat," everybody around us calls out, "for food will give you strength and vitality." "Eat," the mother says to her sick child, "so you will get strong." "You must eat," the physician advises, "so you can build up." Whichever way we turn, we hear nothing from morning until night but "Eat," followed by the clattering of dishes. the rattling of cooking utensils and the bustling of

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getting eats ready. Ever since the serpent advised Eve to "Eat," and Eve asked Adam to follow suit, has Adam had to turn his attention to the field and hustle to satisfy the appetite to which he has enslaved himself. Ever since, Eve has worked her way to the heart of man thru his stomach and the tickling of his palate by dainty apple dumplings, which occasionally got stuck in the throat of Adam. If Adam had never said "Yes," the trouble would never have been started, but Adam keeps those jaws chewing away until he develops a bay window of huge dimensions, or by too great an action of the digestive organs, dwindles down to a skeleton; while Eve has to reflect his condition in a like manner, by virtue of testing dishes to experience effects.

Only simplicity in our mode of living and the conquering of the enemy of bodily happiness, the appetite, will insure us a better day. When we harken to nature's own calling and learn that but very little of the store house of nature is required to keep up the continuous formation of cell energy, we shall become aware of the fact, that in the presence of mother nature alone we find the incentive towards perfect life, and that in the accumulation of the energies constituting the Essence and Principle of life, Ga-Llama, we shall place ourselves in a position whereby we will absorb from the atmospheric nature the very life that assures consciousness. Out in the great expanse of nature, and not in a world of limited dimensions, out of the ever vibrating air currents we shall draw into our physical being life energies imparting perfect health. We shall learn that not the soft and pillowed bed, but the hard ground or a board, will enable us to control our nature

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and teach us self-preservation, thereby paying due respect to the father and the mother of nature, of which our parents are representatives, and the embodiment of Divine Principles. We then shall honor father and mother not in name, but in truth, indeed.

DO WE KNOW LIFE ?

If man lives three score years and ten we may say that one-fourth of his life has been spent in acquiring an education, beginning with the public and high school, followed by the academy and college and ending in the university. He is now supposed to be fitted for almost any vocation he may choose to follow and yet with all this knowledge what does he know of *life?* He enters upon whatever profession chosen but when problems and obstacles are met with, he has to consult an attorney; when he falls ill he must summon a physician. Should he become mentally deranged he is taken to an asylum; should he need spiritual guidance he is placed under the supervision of a clergyman. Of what benefit then is all this knowledge to him since with all his learning he has neglected the fundamental principle upon which all is based, even life itself; and again the question is asked: "What does he know of life?" What does he know of nature, of our beneficent Mother-Nature and the countless treasures which she holds within her vast bosom? What does he know of the vast and boundless ocean and the unmeasured wealth that lies at the bottom of her great bed and the infinite varieties of life-forms contained within her waters? What does man know of the spaceless realms of infinitude and the beings that inhabit those ethereal realms with all the airy winged creatures that live in the atmospheric ocean that en-

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circles the earth? And what of the vast solar systems filling the unthinkable realms of infinitude, including the central sun of Suns? Ah, yes, what does man understand and know of life and its indescribable manifestations and all its teeming millions upon millions of living creatures that dwell within these four great elementary domains and their corresponding realms in man; for whether it be the universal macrocosm or the individual microcosm, both are created by the same Infinite Intelligence, after the same image, in accordance with the "pattern in the mount."

What does man know of life as manifest in himself; of the four great elements out of which the substances of his being were formed and created; of his body and its four great cavities, the head, chest, abdomen and generatives; and of the four great systems traversing these functions like four mighty "rivers" that flow thru these cavities pouring their streams of "living waters" thruout his entire being, feeding, refreshing, rejuvenating, upholding and perpetuating life by virtue of its own life-producing, life-creative substances?

What does man know of the "divine afflatus"—breath —that carries the propelling powers forth, causing the harmonious operation of this most intricate and complicated mechanical instrument, the human body, to vibrate in perfect harmony and unison with a regularity of action equal to the ticking of a clock. And of the four distinct operations of the breath of life that permeates, governs and controls the four great cavities, head, chest, abdomen and generatives, and these again correspond to the four great systems that navigate the human being which are invigorated, charged and surcharged, each with their own particular life-infusing, life-sustaining *breath.*

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What does man know of the four great attributes that comprise and make up his Individuality—body, mind, soul and spirit—the most glorious accomplishment of the Infinite Intelligence, the *crown* of God's creative Genius—Man?

"God created man in His own image; in the image of God created He him—male and female created He them." And God said: "Behold, I have given you every herb-bearing seed which is upon the face of all the earth and every tree in which is the fruit of a tree yielding seed; *to you it shall be meat.*" "And God saw everything that He made and behold, it was very good."

O Savior of Liberty, breathe thru these deluded mentalities the light of understanding that we may apply wisdom and knowledge unto the ways of life, that lead us out upon the plains of peace and felicity.

Lift up our hearts unto realms of joy that we may sing Thy praise and glory with grateful loving hearts. Be it so. Amen!

THE QUICKENING WAVE

These are the days of quickening; the days of fulfillment; the days of culmination. Blest are they who can rise and mount these sun-kissed waves—these billowy waves of *light* and *life;* for they shall be carried on and on, higher and higher, until the realization of the most glorious culmination of life's holy chrism shall be bestowed upon them in the form of all-consciousness, bliss absolute.

Think not of limitation. Give wings to faith. *Know* that the great almighty momentum which holds in its sway worlds and universes has power to guide and lead

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your life-boat safely into the harbor of eternal peace. Charge thy blood with ever-renewing energy; quicken thy heart-beat with ever-increasing power; fail not to rejuvenate thy nerves with the phosphorescent spark of electrism; while above and within all, see that thou dost kindle the flames of the "holy fires" upon the altar of life. Yea, let these flames ascend unto Mt. Zion, where the thousand and tens of thousand petalled Lotus may unfold its hidden bloom, revealing the treasures of infinitude, a glorious heritage. Arise, thou kingly one, behold the supernal magnitudes expanding before thy uplifted gaze and know thyself as the harbinger of infinite possibilities—the potentialities of yet unexplored regions latent within thee—awaiting the magic touch of recognition that shall lead thee to the living fount of being, where surpassing all the glories of earthly grandeur, thou shalt be led thru the gates into realms of consciousness, of light and life, whose effulgent radiations shall reveal God's eternal sun-clothed day.

All our desires are expressions of the heart and either spring from the wants of necessity in the objective or from the impetus of the abstract. Our needs are of a material nature, or such as directly pertain to the comfort and satisfaction of bodily requirements. Thru activity, reaching out toward the phenomenal, desires are formed. Wherever there is heart action desires and wants make themselves felt. Thus we speak of desires springing from the heart.

Friendship is no plant of hasty growth. And rooted in the deep soil, the slow and gradual culture of kind intercourse must bring it to perfection.

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FEDERATOR

Edited by Nellie Wheelwright

STUDY OF MAN

Tribal distinction is not class distinction. The latter is man's idea, the former nature's own line of demarcation necessary to call out the complexity of man, for man is a collective being, who embodies all that Infinitude is capable of. As endless as is space and as limitless as is time, so man continues to unfold into an endless variety of thot waves. The mental and spiritual unfoldment may seem rather a slow one, still, considering the unlimited phases the mind is capable of, we have to admire the achievements made. True, whichever way we turn our thot we discover blunders and much chaos. Yet with it all we can point to progress.

Thus the *Slavs*, with their four great divisions, have progressed some; one or the other of the tribes showing a little more diversion than another. Those who have attained to a higher standard of mentality prove that change of environment is conducive to a change in character.

The *Latin*, who stripped himself largely of Mongolian influence and with it exercises his spiritual propensities to a larger degree, sees more clearly the possibilities in mankind. But he is over-ambitious to govern, to rule, to control, to dictate, and for this reason allows the lower propensities to dictate to his better self, falling into despotism, tyranny, even fanaticism.

The *Slav*, with his submissiveness, readily yields, which would be an admirable trait if he used reason

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and knew where to draw the line. But he is greatly hampered by the weight of his physical propensities. The spiritual side is merely a whip to keep him in line. Like all creatures who are governed by physical laws, the *Slav* is given to fear; he fears for the daily walks of life and he fears death. Swinging between the two phases of undeveloped conditions he is easily taken advantage of by the unscrupulous *Latin* and the calculative *Anglos*. Thus the *Slav* never ventures on his own account; he has to be pushed or driven and even then he questions as to whether it is right for him to gain liberty thru the assistance and intervention of others. Those who do free themselves at once show the power of application and reveal great understanding. The physical man moves slowly, as do big bodies, but once he does get a start he moves lively, as if to make up for lost time.

The *Latin*, tho farther advanced on certain lines, and tho prompted by spiritual propensities, desires to lift the material up to his spiritual concept, in the attempt whereof he fails. He fails because he pays too much attention to form and appearances, instead of cultivating his nature according to corresponding laws. He uses physical force to demonstrate the spiritual. He aims for the celestial, but desires to attain it thru terrestrial measures. Once he is caught in a chaos of his own fancy it makes it very difficult for him to discriminate between right and wrong, and he appeases his conscience with the idea, "There is no wrong but that it shall be righted at some time."

The *Anglos* has had his slumbering spell for ages and like a billiard ball he has been moved from one side to another. Thus in all the alliances he would be with

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the *Slavs* at one time and with the *Latins* at another time, and when in doubt he allied himself with both.

The *Anglos* had to unfold slowly but surely. But once the horizon of his mental attributes were touched by the magic finger of destiny he took to leaps and bounds, thus entangling himself in a network of uncertainties and he lost himself in the very maze he laid out; still the spirit of invention possesses him, and gradually he rises to his own. And with an equilibrium found he will set the example as well as furnish the means that lead to the final emancipation of humankind.

ITEMS OF THE NATIONS

Australia. Few countries have shown such remarkable recovery in economic conditions as Australia. First came a bumper wheat crop, and her agricultural crops, owing to abundant rains, flourished beyond recent records. Australia also has one of the largest gold reserves in the world. The wool industry is perhaps the largest in the world as to quality of goods.

Austria. The currency crisis reached another high water mark in January, in spite of a new issue of 17,000,000,000 kronen, which increased the total to over 160,000,000,000. The ratification of the treaties concluded with Czechoslovakia provoked a storm in the Federal Parliament.

Bolivia. A note from President Harding, worded in the most cordial and friendly terms, makes it clear to the President of Bolivia, that while the interest of the United States is that of a friend and neighbor, there is nothing in the offer made by the United States to

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Chile and Peru which could possibly be construed as a move toward the mediation of the United States.

Bulgaria. A Greek commission has arrived in Sofia to receive from the government valuable archaeological objects seized by the Bulgars during the war. Following the decree of the Minister of Education three letters have been abolished from the Bulgarian alphabet. Let us hope that some customs be soon abolished.

Czechoslovakia. The government has signed an agreement with the Franco-American Standard Oil Company, giving it a monopoly for oil and well-sinking, and also to some extent a trading concession for thirty years. The housing situation is acute and is receiving attention from the government.

England. Industrial reports for 1921 show in impressive figures the adverse influence of labor disputes and trade depression. At the reassembling of Parliament the Premier voiced the national feeling when he called the Washington Conference the greatest achievement for peace ever registered in history.

Esthonia. The Ministers of the Baltic States held a conference at Reval December last to discuss economic questions and to agree upon a common plan for the resumption of commercial relations with Soviet Russia, Finland, Esthonia, Latvia and Lithuania. Considerable progress was made.

Germany. Her commercial fleet is being rebuilt with phenomenal speed, and the shipping in German harbors is already back to three-fourths of its pre-war dimensions.

Iceland. Angelia is the name of a new society formed to promote intellectual intercourse between the Icelandic people and the English speaking world. This

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cultural enterprise is the expression of the desire of the Icelanders to break their insular exclusiveness, and seek relations with other countries, especially England and America.

Norway opened the Storthing in January by stating that the friendly relations of the country with foreign powers were unchanged.

Persia. The League of Nations has secured protection for the women and children working in carpet factories in Persia. Protests addressed to the government by the International Labor Office, resulted in an order forbidding the employment of children under ten years of age in the carpet-making houses of Kerman, and the establishment of an eight-hour working day. Also permission for workers to leave factory at midday for rest. Provision of healthy sites and pure air for factories, and many more helps toward healthy bodies and happier minds.

Poland. A new year of her existence as an independent republic has been begun full of hope and confidence.

Russia. The famine situation in Russia continues to occupy the front rank of national problems. It is stated that now 5,000,000 adults and 2,000,000 children are being sustained on American grain.

ANTHROPOLOGY

We all know that anthropology is the science of man, and some of us that fiction at its best is the study of man. All good novelists and a few short story writers and dramatists are concerned chiefly with the psychology of man, that soul compounded by millions of ances-

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tors and played upon more or less helplessly by the raw and subtle forces of his span.

But while psychology has been of consuming interest to writers of the first rank, anthropology, the greatest of all the sciences, has received little or no consideration. If rulers and statesmen had been able to study anthropology since the beginning of civilization there would be no labor problems today, and if ambitious writers of fiction would give more of their attention to anthropology and less to psycho-analysis they would cease from fumbling, expand their horizon, and make valuable contributions to sociology. The reason that so many novelists, brilliant in style, profound and searching in analysis, and sufficiently diverting in action, leave the intelligent reader unsatisfied, is because the writer has trusted to his intuition and observation and is wholly ignorant of the science that would have steered him with a few stumbles, thru that maze we call human nature. Human nature is largely a matter of the cephalic index.

There is a vast literature on anthropology, and none but a devotee of the science has time to read it all; but if novelists would give a few months' study (and recurrent study) to the work of Ripley, Osborn, Deniker, Frader, Tyler, and Madison Grant's "Passing of the Great Race," they would find a relation between cause and effect that would make their task simpler in the future. It is the last remarkable work, with its warning of tremendous import to civilization, that has tempted me to write.—*Gertrude Atherton, The Bookman.*



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EVOLUTION

The most important point in teaching is clearness in expressing thot. It is unnecessary to say that I use the word evolution in its nineteenth-century sense, which is synonymous with transformism. It is evident then that all is far from being clear in the present conception of transformism and that, in consequence, an exposition of its various aspects and an effort to coordinate them is not a useless thing.

In spite of the contradictions, the reality of transformism is an accomplished fact. We can make the statement that, in the unanimous opinion of biologists, evolution—that is to say, the gradual differentiation of organism from common ancestral forms—is the only rational and scientific explanation of the diversity of fossil and living beings. All the known facts come easily under this hypothesis. All morphology, in its different aspects, comparative anatomy, embryology, paleontology, verifies it. By virtue of this same hypothesis these different branches of morphology have made enormous progress since Darwin's day. Scientific men have certainly overworked the idea that the development of the individual, or ontogeny, was an abridged repetition of phylogeny, that is to say, of the several states thru which the species had passed—an idea which Haekel raised to the fundamental law of biogenesis and which a whole generation of naturalists accepted almost as a dogma. Without doubt ontology, in certain cases shows incontestable traces of previous states, and for that reason embryology furnishes us with palpable proofs of evolution and with valuable information concerning the affinities of groups. But

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there can no longer be any question of systematically regarding individual development as a repetition of the history of the stock. This conclusion results from the very progress made under the inspiration received from this imaginary law, the law of biogenesis. Evolution is essentially a process which belongs to the past and even to a past extraordinarily distant. It is a reasonable supposition that evolution is going on today, but let us remember that nothing authorizes us to believe that what we may observe in the present epoch about organisms will necessarily explain the succession of their former states. Evolution is an irreversible process and one which has not progressed at a uniform rate. We must not, then, expect to verify necessarily by the present organisms all the facts disclosed by morphology. It follows in my opinion that morphology may force upon us indirectly certain conclusions even tho we should have no experimental proof of them in contemporary nature.

In a general way the study of the mechanism of evolution is that of the reciprocal influence of agents external to the organisms, on the one hand, and of the living substance, properly speaking, on the other hand. There are, then, if you wish, the external factors which together constitute the environment, and the internal factors which are the specific properties of the organism. These two elements are very unequally accessible to us. The environment is susceptible of being analyzed with precision, at least as far as the present is concerned, and we surmise it with enuf probability as to preceding periods. We know very much less about living matter, and especially about the way in which its properties may have varied in the course of time. Hence

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one meets with two tendencies which have been encountered ever since the evolutionary question arose. One of those attribute a large share to the external factors and attempts to explain facts by physicochemical actions which are directly accessible. The other sees in internal factors, in the intrinsic properties of the organism itself, preponderant if not exclusive agents.

The first tendency attracts us more because it gives a larger share to analysis; that is to say to truly scientific method. The second flatters our ignorance with fallacious verbal explanations. We may ask ourselves whether there is really essential difference between conceptions of this nature and creationist ideas; between declaring that species have been created successively and arbitrarily by an arbitrary sovereign will, without the external world having influenced their structure, or maintaining that organic forms succeed one another but follow a succession that is really determined in advance and independent of external contingencies. Between such views there is in reality no considerable difference. Such an idea substitutes for successive creations one initial creation with successive and continuing manifestations.

The two principal and classic solutions proposed to explain evolution on the efficacy of external factors. both the theory advanced by Lamarck in 1809, and Darwin in 1859. Lamarck starts in fact with the statement that the structure of organisms is in harmony with the conditions under which they live and that it is adapted to these conditions. This adaptation is, in his opinion, not an a priori fact, but a result. The organism is shaped by the environment; usage develops the organs in the individual; without usage they be-

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come atrophied. The modifications thus acquired are transmitted to posterity. Adaptation of individuals, inheritance of acquired characteristics—these are the fundamental principles of Lamarckism. Except for its verification, it is the most complete scientific theory of transformism which has been formulated, because it looks to the very cause of the change of organisms by its methods of explaining adaptation. Darwin adopted the idea of Lamarck and admitted theoretically adaptation and the inheritance of acquired characteristics, but he accorded to them only a secondary importance in the accomplishment of evolution. The basis for him is the variability of organisms, a general characteristic whose mechanism he did not try to determine and which he accepts as a fact. This being so, the essential factor of the gradual transformation of species is the struggle for life between the individuals within each species and between the different species. The individuals which present advantageous variations under the conditions in which they live have more chance to survive and to reproduce themselves; those which, on the contrary, offer disadvantageous variations run more chance of being suppressed without reproducing themselves. There is established, then, automatically a choice between individuals, or, according to the accepted terminology, a natural selection, a choice which perpetuates the advantageous variations and eliminates the others. And with this going on in each generation the type is transformed little by little. Natural selection accumulates the results of variation.

This is not the time to discuss Darwin's theory. I only wish to observe at this time that it is less complete than that of Lamarck in that it does not try to discover

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the cause of variations; and it attributes a considerable participation to the conditions outside the organism, since it is these finally which decide the fate of variations.

The biologists at the end of the nineteenth century were divided with regard to the mechanism of evolution into two principal groups, following either Lamarck or Darwin. Since the time of Darwin, natural selection has remained a purely speculative idea and no one has been able to show its efficacy in concrete indisputable examples.

Weismann attacked the doctrine of the inheritance of acquired characteristics and has incontestably shown the weakness of the facts which have been cited before his time in support of this kind of heredity.

But he went too far when he tried to show the impossibility of this form of heredity. In so doing, he starts from a conception which meets with great favor—the radical distinction between the cells of the body proper, or *soma*, and of the reproductive elements or germ cells. He saw in these two categories distinct and independent entities, the one opposed to the other. *Soma*, which constitutes the individual, properly speaking, is only the temporary and perishable envelope of the *germ*, which is itself a cellular autonomous immortal line, which is continuous thru successive generations and forms the substratum of hereditary properties. The germ alone has some kind of absolute value. The *soma* is only an epiphenomenon, to use the language of philosophers. The *soma* is, of course, modified by external conditions, but for one to speak of the inheritance of acquired characteristics, the local modification of *soma* would have to be registered in the germ and

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reproduced in the same form in the *soma* of following generations in the absence of the external cause which produced them in the first place. There are, indeed, modifications which appear in one generation and which are produced in the following generations; but Weismann goes on to attempt to prove that at their first appearance they were not the effect of external factors on the *soma*, but that they proceeded from the very constitution of the germ, and that they were not really acquired and somatic, but were truly innate or germinal.

Such, reduced to its essential points, is the negative contention of this doctrine. It rests upon the *absolute* and abstract distinction between the *soma* and the germ. In spite of the support which this conception has had and still has, I consider it, for my part, as unjustifiable in the degree of strictness which has been attributed to it. It is true that the advance in embryology and cytology often allows us to identify the reproductive tissue and to follow it almost continuously thru successive generations, but the conception of its autonomy is at least a physiological paradox. Tho the continuity of the germ cells is sufficiently evident in many organisms, it is more than doubtful in others, particularly in all those which reproduce asexually; that is to say, many large groups of animals like the Coelenterata, the Bryozoa, the Tunicata, and many plants. This has more than the force of an exception; it is a general principle of the life of species.

The last twenty years constitute indisputably a new period in the history of transformism where the field of discussion has been renewed, and scientists have sought to give it a much more positive and experimental char-

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acter. Two kinds of investigations have been developed in this direction. On one hand the methodical study of variations, and on the other that of heredity and especially of hybridization. These two categories overlap.

The sum of these researches, which are now in high favor, is a new and important branch of biology, which has received the name of *genetics*. It defines for us in particular the hitherto very vague notion of heredity and seems certain to lead us to an analysis of the properties of living substance somewhat comparable to that which the atomic theory has afforded concerning organic chemistry. We cannot maintain too strongly its great importance. As far as the theory of evolution is concerned, the results obtained up to this time have been rather disappointing. Taken together the newly discovered facts have had a more or less destructive trend. In truth the results obtained do not agree with any of the general conceptions previously advanced and do not show us how evolution may have come about. They have a greater tendency, if we look only to them, to suggest the idea of the absolute steadfastness of the species.

As far as organisms are concerned, the conditions of their variability have not certainly been the same in all periods. The methodical study of variations in animals and in plants has led us to recognize that the greater part of these variations is not inherited. If we apply to them the methods of Quetelet, we shall perceive that for each property numerically stated the different individuals of a species range themselves according to the curve of the probability of error, the greatest number of individuals corresponding to a certain measure

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which represents what is called the mean. The term *fluctuation* is given to those variations that are on either side of the mean.

In short, it is the whole of the curve of fluctuations which is characteristic of heredity in a given organism, and not such and such a particular measure corresponding to a point in the curve. In cross-bred organisms there is, in each generation, an intermixture of two very complex inheritances, since these organisms result from an infinite number of these intermixtures in former generations. On the contrary, the problem is very simplified, if one considers the organisms regularly reproducing themselves by self-fertilization as in the case of certain plants. Here there is no longer in each generation a combination of new lines, but a continuation of one and the same line. It is the same heredity substance which perpetuates itself. A physiologist studied variations along a series of generations in lines of beams, and his conclusion was *that each pure line gives a curve of special fluctuations under special conditions.* The variations that we observe in the action of external agents explain the different reactions of the hereditary substance to the conditions of the environment, but this substance itself remains unaltered. The consequence is that, in what since the time of Linne we have considered a species, and have admitted to be more or less a real entity, there is an infinity of lines, more or less different among themselves in the hereditary properties, which are fixed and independent of environment. This is called the biotype or genotype; a species is nothing but the sum of an infinity of genotypes differing very little from one another.

Examining a plant a biologist thot he had found the

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key to evolution, since variations cannot be the starting point for permanent changes. Thru the plant he thot he had found this key in abrupt transformations succeeding one another in organisms, under conditions which he has not been able to determine and which remain mysterious. The abrupt and immediately hereditary variations he named *mutations,* and set them in opposition to fluctuations (i. e., common variations). According to him evolution is not continuous but operates thru mutations. In short, systematic study has led to an antithesis between *fluctuations* produced under the influence of the environment but not hereditary, and mutations not directly dependent upon the environment but upon heredity.

Another and very effective branch of research which has developed since 1900 and which dominates the study of biology just now, is the study of hybridization, which has led to the doctrine known as Mendelism. Sometimes the name *genetics* is specifically applied to it. According to this doctrine most of the properties which we can distinguish in organisms are transmitted from one generation to another as distinct units. We are led to believe that they exist autonomously in the sexual elements or gametes, and we can, therefore, by proper crossing, group such and such properties in a single individual, or, on the contrary, we can separate them. The biologist deals with these unit characteristics as the chemist does with atoms or with lateral chains, in a complex organic compound. The properties which we distinguish thus are nothing but the very indirect external expression of constituent characteristics of the fundamental living substance of the species. In itself Mendelism is only symbolism, like the atomic

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theory in chemistry, but the case of chemistry shows what can be drawn from a well-conceived symbolism. Further, the facts furnished by Mendelism agree well with those of cytology. The results are explained easily enuf, if we accord to the chromatin in the nucleus, and particularly to chromosomes, a special value in heredity. The agreement of cytology and of Mendelism is incontestably a very convincing fact and a guide in present research. Yet the authors who have especially studied this theory of heredity find themselves obliged to attribute all the observed facts to combinations of already existing factors, or to the loss of factors, a conception which seems to me a natural consequence of the symbolism adopted, but which hardly satisfies the intelligence.

A biologist has reached the conclusion after the crossing of species, that a species is fixed and that crossing is the only source of production of new forms. Hybridization among species, when it yields fertile offspring, may, according to him, give rise, all at once, to a whole series of new forms, whose mutual relations and differential characteristics correspond exactly to what the natural species show.

However, without thinking of rebelling against the facts resulting from genetic studies, we may question whether they have so general a significance. The present aspect of organic heredity does oblige us to conclude it has always been the same. We may ask ourselves whether the conditions, which have not yet been realized in experiment, do not either modify directly the germinal substance itself, or the correlation existing between the parts of the *soma*, and indirectly thru them the germinal substance. The facts which the study

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of internal secretions is just beginning to reveal, perhaps indicate a possibility of this kind. Even if we admit that evolution proceeds only discontinuously by mutations, we still have to discover the mechanism of the production of these mutations. In short, we may believe that with heredity and variations acting as recent researches have shown them to act, there are nevertheless conditions that are still unknown, and that they have been realized for each series of organisms only at certain periods, as seems to be suggested by paleontology, and in which the constitution and properties of hereditary substances are changeable. Of course these are purely hypothetical conjectures, but such conjectures must be made if we wish to reconcile two categories of already acquired data which we are obliged to recognize as facts. On the one hand we have the results of modern genetics which of themselves lead to conceptions of fixity, and on the other hand, the mass of morphological data which, considered from a rational point of view, seem to me to possess the value of stubborn facts in support of the transformist conception.—*Prof. M. Caullery.*

WHAT SHALL I BELIEVE?

What shall I believe? Or, if one prefer, why should I believe? What is there when one examines frankly and fearlessly the realms of science, of art, of literature, of history, that, apart from profound emotional experience, from tradition, and from the will to believe, allows or even compels one to believe?

The question, What shall I believe? is not irreverent. It can be so regarded only provided one presupposes

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that it is the very nature of the Divine Being to disapprove of all sincere questioning.

In a previous article the question was asked, What am I? and the appeal was made to science in order to find an answer. The result was that even the very answers that science itself gives to this question carry one beyond science and into the realm in which personality is discovered to be an entity that is unitary, qualitatively new, and free from the limitations of those scientific realms to which it also belongs. It was found that the personality belongs to those realms with which, not science, but religion, art, literature, and philosophy deal. True personality is found only at this level. I am all that science claims, but I am also that which was recognized to be a fact long before there was any science, and must still be so recognized.

Are there certain facts that science is incapable of dealing with? The reply that I find myself obliged to give is, "Yes, there are." Science deals with electrons, atoms, energy, evolution, cells, machines, statistics, and a host of other things, but as yet we have no strictly and exclusively scientific account of personality, love, sincerity, goodness, beauty, justice, and the like. Yet these are as undeniably and directly experienced as are any of the whole gamut of scientific facts. Indeed, at that level at which personality comes in contact with personality it is to such facts that all science, both pure and applied, is ultimately subservient as a means to an end. For either science is good in itself, which means that knowledge for its own sake, like beauty, is good; or science is but a means to that which is good—such as the production of works of art, the bettering of the material and social conditions of living, the alleviation

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of pain and suffering, and the like. I shall denote these non-scientific facts by the well-recognized term "values," and then distinguish among values two kinds, namely, ethical and aesthetic, identifying the former with the *good*, and the latter with *the beautiful*. There is no doubt that we experience these values, that we are actuated by them, and that we judge things by their means. However, in the broader realm of values that includes both the good and the beautiful, there are also directly and undeniably experienced evil and ugliness. These may be called negative values. How, now, shall these negative values be accounted for, especially evil? Is war an evil? The answer depends on the point of view, which in turn depends on one's philosophy. But what philosophy can possibly allow or maintain that war is not an evil?

The answer to this question is found in that very special and widely influential philosophy which is called Idealism, or preferably Objective Idealism. This philosophy originated in Greek thot in the fifth century before Christ, but reached the climax of its development in the nineteenth century in the system of Hegel and his followers. A constant stimulus to the modern development of this philosophy has been science. For science seems to be in its implications absolutely deterministic or fatalistic, non-moral, soulless and Godless, and Idealism promises a way of escape. This is accomplished logically by distinguishing between appearance and reality, between the related and the relater, between the opposed or conflicting and the synthesizing, between the many and the One. Science is held to be concerned with only the first member of each of these pairs of terms and therefore to imply something beyond

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or transcendent to and different in kind from, the things of science. Accordingly, the conclusion is reached that there is One Absolute and Spiritual Being who is ultimate reality, synthesizer and relater, in contrast with all other things as the manifold of illusory appearances. In that One all oppositions and differences are held to disappear. There is in the Absolute One no right and left, no up and down, no attraction and repulsion, no cause and effect, no subject and predicate. And the case is not different with evil. It, too, in the Absolute, disappears.

Idealism, then, is that philosophy which holds that there is an Absolute One that may be identified with perfect and complete Personality, all-knowing, all-powerful, and all-good. Human history is regarded as a manifestation of that One, so that nothing which appears in history is *admitted to be* ultimately evil. All evil is mere appearance. Its character as evil is lost, absorbed, transformed in an all-inclusive Being. Evil seems to be evil, therefore, and a very real fact, only because it is regarded from a limited point of view. But as viewed by an All-Knower it vanishes. Thus it is that the evil of war, as a seemingly very specific and horrible evil, is argued out of existence. Indeed, who of us have not heard the argument, quite in keeping with Idealism, that the Great War would be seen to be good if one could only have a sufficiently broad knowledge of all the circumstances and results past, present, and future, connected with it?

This idealistic method is not the only way of disposing of evil. There is also a scientific method. The scientific and naturalistic way of treating evil is well exemplified by the solution that is given to the problem of poverty.

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Is not poverty, and the suffering which it entai
undeniable evil—poverty as it affects a large part c
world's population? It would certainly seem to be
one considers evolution and its factors—at least
factors that Darwin emphasized. Those factors
the differences, both great and small, among all
individuals of a species; (2) the chance occurr
of these differences; (3) the chance advantage g
to some individuals by certain specific differences;
the unfavorable character, in some respects, of
environment; (5) the fact of great fecundity,
therefore, of the lack of sufficient food for all i
viduals; (6) the resulting struggle for existence
survival of the fittest in the sense of the strongest;
(7) the inheritance by each successive generatio
the average of those individuals of the preceding g
eration that survive. This is, in brief, the Darwir
recipe for progress—a progress which shall include
production of new species and the differentiation
specialization of structure and functions, both phys
and mental—but a progress whose standard or nc
is constant or increasing adaptation to, or usefuln
in, each specific environment. In such a scheme eve
thing is either a means to or an incident to this
end, and poverty is no exception. Poverty is hard
the individual; it is the price to be paid by the in
vidual for being weak; but it disappears as an evil
it is regarded as an incident that is necessary in ord
that the species may progress towards fitness a
strength. Nor is the argument different as applied
nations.

Evil is evil, and it cannot be transformed or argu
out of existence. There are evil persons, evil motiv

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l deeds, evil institutions and practices, evil forces. leed, running thru all evil things is evil itself.

find, then, in answer to my question, What shall I ieve? that the world is peculiarly divided and then livided. There are the indifferent non-values of sci-:e—such things as atoms, masses, motion—and there : values; values are aesthetic and ethical, and these ically include the former, the beautiful and the ugly, : latter, good and evil.

Directing my attention to the last two, I find that ere is in the affairs of men a conflict between good d evil. I find, too, that each exists both in particular ses and as a principle. Good is efficient in influencing en to action and in leading them to be their best and ghest selves. The Good is an immaterial force. I ewise recognize in the combination of particular evils id the principle of evil a reality that works efficiently oppose the Good. I then observe humanity, in whom id in whose affairs the fight takes place, and discover iat the only means by which evil is combatted is by the ood. I study history and again the conflict is revealed. ut this means, it seems to me, that thruout history, orking in men, inspiring them and aiding them, there as been a reality, a power, that is identical with the ood, and that taking things by and large, the Good has ot been vanquished. Rather, I believe it has been inning. I must admit I cannot prove this. It is only y belief, and belief begins where demonstration ends.

What shall I believe? Part of that answer I can emonstrate, namely, that there is something in the orld besides physical facts, and that is goodness, or he Good. I can demonstrate, also, that the Good thru-ut history has actuated and inspired men. It has al-

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ways been working. It is an answer, too, that identifies the Good, not with a power that is confined to human affairs, but with cosmic reality—a reality in the universe that exists side by side with those realities with which science deals. Belief in such a reality is trust and confidence; it is a belief that means hope, humility, and reverence, and the conviction that in those efforts and endeavors that are the best in human nature there is the presence of a Moral Ally.

What shall I believe in addition to my faith in a Power that makes for righteousness? Why, whatever appeals to me as a personality that is in some respects unique, and therefore whatever satisfies my own emotional and aesthetic nature, so long as the specific beliefs that thus arise do not conflict with reason or with science. There is the principle of the freedom of belief—a principle that might be recognized side by side with the principle of the freedom of the reason and the freedom of the will.

Thus the fact is that in the historical development of Christianity the Divine Being has been conceived of as Personality, as Power, as All-knower, and as a Spirit. Particularly important, however, in this list of attributes is spirituality, for if there is any one concept more than another that traditionally has been regarded as necessary to the nature of the Divine Being it is this. It is the historical fact that in the thot of Plato and Aristotle there were present the conceptions of the perfect as opposed to the imperfect, of the ideal, the immaterial, the conscious and the personal as opposed to the ephemeral, of the omnipresent as opposed to the limited, of the true and the rational as opposed to the false and the irrational, of the intuitive as opposed to

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the discursive. These conceptions played an important role in the period from the second to the fifth century. The spiritual is the perfect, the ideal, the immaterial, the personal, the eternal, the true, and the intuitive, one or all. The Philosophy of Plato and Aristotle not only was of profound influence on Christian doctrine, but still is of influence thru the tradition that was established with the formulation of that doctrine.

Thruout the Middle Ages, when there was little if any science, there was an ever-growing use of reason. This human tendency to use reason continued to develop when modern science, with its appeal to nature, to experiment, and to its own authority, made its appearance.

The first great period of modern science was characterized by the development of the mechanical conception of the universe. The general guiding-point of view of these pioneers was that only natural causes could be accepted as accounting for natural effects. The specific result of their discoveries was the theory that ultimately there were only two kinds of natural causes: the one, the push of one body striking another; the other, the pull, thru gravitation, of bodies on one another. Bodies were naturally in motion, and not at rest. The result was what is known as the dynamic conception of the universe. In such a dynamic universe every cause is itself the effect of a preceding cause, as far back as one may go. But could this series, this regress of causes and effect, be infinite? The answer to this question on the part of the theologians and even of some scientists of the period was that it could not, but that there must be a First Cause, a Prime Mover, who was Himself Unmoved, a Creator, a Mechanist.

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As a matter of fact, the science of mechanics implied that for every effect there was preceding cause in a world of nature that is a group of moving and mutually attracting bodies, and that the series of such effects and causes could have no beginning—in other words, that there was no First Cause, no Prime Mover. The conservation of matter and energy also demanded further yielding, for the implication of these two principles is that the creation of something, either matter or energy, out of nothing is impossible. Matter and energy are only transformed, not created; matter comes from preceding matter, and energy from preceding energy, in both cases without any beginning.

But if the mechanistic theory of the universe was the first great development in modern science, the theory of evolution and the general group of biological sciences that centre around that theory form the second. Evolution as a theory was itself long in evolving, but it radically altered every field of human knowledge. It rendered logically possible a new explanation of the origin of all living beings and of all those refinements in the usefulness and adaptiveness of organs and functions that so impress the observer of nature as "evidence of design." This explanation was, briefly, that species evolved from other species and were not especially created and eternally fixed, and that the usefulness of organs and functions was the result of the accumulation, thru heredity, of minute variations that were advantageous. Just as the science of mechanics does not logically allow of a cause that is first in time and uncaused, or of a creator who makes something out of nothing, so does evolution render at least superfluous the conception of a being who, external to and distinct

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from the universe, is nevertheless its architect, its designer, or its purposer. In brief, the argument from design loses its cogency in the face of the equally valid explanation that evolution furnishes, just as the argument for a first cause is nullified by the implications of the laws of mechanics and of the principles of the conservation of matter and energy.

The concept of a First Cause has been interpreted to mean, not first in time, but first in order of reality, first in importance, first transcendentally. Similarly, the purposive, the telelogical, the design element, has been interpreted, not in analogy to what a human mechanist, or architect, or designer does, but as meaning the presence in the universe of the Good and the Beautiful as another aspect of things than that which forms the subject-matter of science.

One who cannot or will not reason cannot be made to reason. Nevertheless, it is only to place oneself in line with the general tendency of the spiritual development of mankind in the broadest sense of this term as including science, literature, art, and religion, to appeal to reason as at least one basis for faith. It is in keeping, then, with both history and the spirit of the times to appeal to reason as at least supplementing tradition, emotional experience, or the will to believe, as a basis of faith. In fine, the appeal to reason shows, that there is a rational justification of faith, but it discloses also the rational demand for a wide freedom of belief, so that the non-rational nature of the personality may be satisfied, and for the recognition of the correlative principle of toleration.—*Scribner's Magazine.*

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PREHISTORIC MAN SLANDERED

It is proved that man—true man—existed on this earth many, many thousand years ago. How many no one can certainly say, but certainly longer than the period accepted as a strict dogma by Bible-Christians within living memory (and still affirmed by some of them). It is not proved, but it is highly probable that there is genetic connection between man as we know him and the earlier inferior type of which evidence remains. If a critic were to maintain that man as we know him rose suddenly from some other type not yet found (for the evidence is very fragmentary and slight), he would not be contradicting ascertained fact; on the contrary, he has on his side the anomaly of fine skulls found in apparently very early strata; all that department is quite unfixed. That man as we know him was a vile thing for countless generations and gradually—very gradually—rose to practice human virtues and intelligence is not proved at all. There is not an atom of proof. Even the vague analogy from existing savages fails. Some savages are of one character, some of another; all as old in descent as ourselves. The excessive evil affirmed of true man when first he could be so called is sheer unsupported affirmation proceeding not from evidence—for we have none—but from a mood, a desire that things should be so.—*Hilaire Belloc in Yale Review.*

There is nothing finer than faith in mankind as a whole. But such faith is blind if it does not see that in every considerable group of men there are some who make promises chiefly to break them.

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WORLD'S NECKLACE OF THOT

he sun robed with moons stands on the pulpit of heaven,

s a Savior preaching his faith of light to listening space.

We know, as a matter of fact, that the question of eace and war always rests with the constitutional uthorities in any country in the absence of a specific nd automatic pledge to the contrary.

Criticism is personal, or it's nothing; talk to me of mpersonal criticism and I will talk to you of imper- onal sitz-bathing.

A truth that cannot stand the impact of a question would not be a truth, but an idea and is no good; you deceive yourself by thinking that it is.

What is going to induce a man of pliant conscience to walk straight?

Most of the white man's burden is occasioned by the folly and greed of other white men.

The reason there were fewer wrecks in the old horse-and-buggy days was because the driver didn't depend wholly on his own intelligence.

What has been written of the origin, development, and the manners and customs of the white race calls now for something in the way of an explanation. There must be some string of a philosophy of life upon which to place such an odd lot of jewels, some precious, some false, and many ill-assorted, and which apparently do not in the least belong side by side.

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To give and take in living together is a science, an intuitive possession. Each one must realize that he cannot have his place without leaving the other fellow in peace in his place.

Great silences are frequent at the shore of the sea. When silence reigns in its bosom its majesty of moan is suggestive of all the lamentation of all the world woven into one great dirge of sorrow. When fury seizes its heart its terrible thunder drives home the message of man's littleness and impotence even in his earthly home.

"Give it time," said Confucius to an impatient disciple. "Every day cannot be a Festival of Lights."

Human beings have found out how to get along by cunning, force and the like. Our great problem now is to learn how to get along with each other, which we cannot do without the grace of God and the consummation of evolution, which two things probably mean the same thing. The first step toward restoring balance between purchasing and productive capacities must be elimination of the wastage which has been one cause of our present conditions.

Evolution toward industrial security involves some diminution of industrial freedom for individuals; each generation must choose between having more of the one and less of the other; both cannot be maintained coincidently.

A smattering of words reveals our ignorance, which we try to conceal behind synonyms whose meanings are sealed to us. Silence speaks the truth stronger than words can express. Words are only echoes of a thot wave.

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The moon is a satellite, or secondary planet, revolving about the earth in a elliptic orbit, and doing the rip in 27 days, 7 hours, 43 minutes, 11-461 seconds. ts average distance from the earth is 238,833 miles. ts volume is, roughly, one-fiftieth, and its weight one- ightieth of that of our own globe. The total surface isible to us is twice the size of Europe.

Above the murmuring of a world sorrow not yet ilenced; above the groans which come of excessive burlens not yet lifted, but now to be lightened; above the liscouragements of a world yet struggling to find itself after surpassing upheaval, there is the note of rejoicing, which is not alone ours or yours or of all of us, but comes from the hearts of men of all the world.—*President Harding.*

Great literature, as those who care for it well know, is not only close to life, but is a means of life. For, after all, what is life? That is a question which, in its completeness, we are unable to answer; but perhaps the best working definition of it is that it is a response to stimulus. The more we respond, the more we are alive. The great makers of literature are those who have a range and delicacy and depth of response beyond that of the ordinary man; and by coming in touch with their spirit we are enabled to share in some degree their vision of the glory and wonder of the world.

Faith is a vision we must cling to still,
Truth is a God to serve altho we die.
Love is the dear controller of our will,
Justice and right must ring in every cry.
Tho Reason let our craft drift out to sea,
Yet we shall find no truer guide than he.

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Olando G. Beeler, Editor

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DIAGNOSIS

Thru the study of diagnosis we discover that materia medica can be made a handmaiden in the art of healing, providing we have the knowledge of base and inclinations. Thus in using purgatives which only too frequently pave the way to rapid recovery, often saving lives, we must know that to the physically based we give salts, like Epsom, Rochelle, Glauber, Sodium Phosphate, Baking Soda, etc., bearing in mind that a little lemon or lime juice added to the dose encourages matters some, besides making it pleasant to the taste. Knowing a little more about inclinations it will be found that in some cases the various kinds of spring waters are more effective. For instance: Rubinat (Spanish water), Pluto, Hunyadi, etc. In such a case a large dose should be taken, followed by very small doses every two or three hours until the desired effect is attained.

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The spiritually based is best reached by administering herb extracts of an aromatic kind, as for instance Aromatic Fluid Extract of Cascara, Licorice, etc.; most effective when followed by plenty of good water. Where the inclination is better understood we attain quick results using effervescent salts, like sodium phosphate, Karlsbad, Kissinger, etc., adding white syrup, or sugar, also lemon or limes, especially in cases where there is an inclination to neuralgia, rheumatism and gout. Of course it is self-understood that where mineral waters are used there must be no fruits administered with the meals.

The intellectually based fares better on herb teas, steeped, but not boiled, Cascara bark, Senna pods, Black Haw, Sassafras, etc., are most effective. Do not use drastic measures except in severe cases, where immediate action is necessary. In such cases the white of an egg, beaten well, adding two tablespoonfuls of water and the juice of half a lemon, should be taken first. Soon after the drastic measure drink copious quantities of Vichy or distilled waters, adding to each glass a teaspoonful of lemon juice.

The study of diagnosis reveals to us the use of a meager diet, consisting largely of various kinds of cereals and vegetables, steamed, stewed, baked, or made into a consomme. If needs be the use of white of eggs, milk and cream may be conceded.

Cull oranges and lemons are now made to yield citric acid, citric of lime and lemon oil. Our tomato-seed waste is being converted into an edible oil of high quality, as well as a meal for feeding cattle, hogs and chickens.

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SERMONETTES

A gossiper only too often has to sip his own sip.

Criticism and gossip are congenial companions.

Better be lonesome in the wilderness than to feel isolated in the midst of crowds.

He serves best a cause who speaks of it the least but shows his interest with every move.

The more we look to nature the less the mediocre minds of man annoy us.

Even the worst of us do well in consideration of the environment we are in.

Many of us would do better did we not have to consider concessions that are set above principle.

If we have to sacrifice character just to please others, upholding them in their notions, then we do an irreparable wrong to both sides.

To have an understanding in matters of importance both parties must be well informed and have equally a balanced mind.

All misunderstanding in this world is due to insufficient understanding of motive, object, purpose, endeavor and mutuality.

At every turn we meet with plenty—man alone is blind to the unlimited opportunities about him.

Every age has its worries and with every blessing come new desires.

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SEASON HINTS

All kinds of small fruits are in order. To get the full benefit pick out the ripest; eat them in their natural state, or, if needs be, mash them thru a strainer. When small fruits do not agree steam them and you are permitted to use sugar with them.

Small fruits should be administered strained to children and to invalids.

Blueberries are very nutritious and of great medicinal value in glandular troubles.

Gooseberries, too, combined with cereals, or noodles and dumplings, will be found very essential in glandular troubles.

Raspberries should not be indulged in by children. They are better for the mature.

Strawberries are a good tonic providing they can be procured perfectly ripe.

Blackberries, slowly steamed, will be found highly medicinal.

Now is the time to get away from hugging the cooking stove and to indulge in nature's solarized dishes.

Fruits never call for sugar, altho a little salt may prove essential, especially if to be used for medicinal purposes.

In every change we make we should always adhere to the homeopathic counsel.

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A person is self-psychologized when he thinks he has to have muffins, rolls, biscuits, bread, etc. Bran and whole wheat will be found by far more wholesome after a trial of a month.

Vegetables never call for salt, altho a pinch of sugar may call out their essential or concentrated salts so necessary to the life of tissues.

A little roughing will do us good, and getting away from setting the table and washing dishes will help us to realize more fully the simple life.

Fruits and cereals or salads and cereals offer sufficient change in menu to satisfy even the most fastidious of epicureans.

When powdering the body always use a little boric acid, no matter what brand of talc you procure.

What cannot be eaten raw must be baked at this season.

Boiling, steaming, stewing, frying and broiling are out of season.

Lettuce is still refreshing and tomatoes as well as cucumbers add much to a salad.

Various kinds of radishes are on the market. Indulge in small quantities every day for they prevent malignant troubles.

Watercress is essential in all circulatory troubles, and spinach is good all the year around.

Very little of cereals or gruels should be used during the hot season.

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Seedless white grapes are coming in. They are especially good in all rheumatic troubles if taken with raw white of egg, which is to be eaten before partaking of the grapes, or their juice. Heating the grape juice will improve perstaltic action.

Have fruits for breakfast and vegetables for dinner.

If drink you must, take bran water with a slice of lemon, or a cup of real hot tea.

Discard coffee, it is too heating now, and brings on nausea as well as headaches.

String beans must be parboiled and in connection call for dumplings, while peas are better in their natural state and go well with rolled oats.

Barefoot walking for an hour every morning will help open the bowels.

Walking in hot dust or sand for an hour in the early afternoon will help remove rheumatic and gout troubles, even tubercular troubles if half an hour is given to climbing a steep hill.

Wading in running water for half an hour every day strengthens the stomach and works up a natural appetite.

Tapioca, arrowroot, moss sago, cornstarch and agar-agar go well with fruits.

Rolled wheat goes well with all small fruits.

He who strives to attain to the highest must leave it all to God in prayer.

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BREATH

In considering plants, we discover in most plants, and more or less in the trunk itself, or in the stalk bearing the branches and leaves, a hollow space filled merely with air, however, it is not wholly the same kind as the atmospheric air which surrounds the plant, but is always of the same nature like unto the then existing nature of the plant itself, as for instance the air in the leaf-stalk of a Cucurbita or gourd plant, like cucumbers, melons, pumpkins and others. That air is found therein cannot be doubted, but how did the air get into this stalk is a question well worth our consideration. That the plant must possess the power of absorbing air is proved by the fact that when you cut such a tube in two, bringing it close to the nose, you experience the rush of air, peculiar to the nature of the plant. That such air can only exist in the plant by means of inspirational breath can be proved still further by putting upon the fire a freshly gathered plant, which, when burning blows and hisses. If there were no air in that plant, it would burn without hissing and crackling, similar to a thread dipped in oil.

A botanist may insist that the air penetrates therein thru the pores. True, and we may add right here that the air must do that, for if the plant were so dense as to be deprived of the possession of even the very finest pores, by what means then could the air penetrate? If, for instance, some one should stop up your mouth and nostrils, how would the air *penetrate* into your *lungs*, the air which is so necessary for the sustenance of your physical life? How is it that you do not draw in air thru the pores of your skin suffi-

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ciently to supply your organism with the elementary conditions to sustain organic action? It is perfectly natural to suppose the necessity of your possessing two larger pores, mouth and nose, which are to be open, if you are to be enabled to breathe, you should have no objection to the fact that the plant be supplied in some way with *pores*, correspondingly equal to those of your own, thru which the air may be inspired or drawn into it according to its special need and desire. And still further, you will not envy the plant its power of breathing, when you learn that it is far more economical in the application of breath than you are on general principles, for while you inspire and expire every few seconds of the day, the plant breathes but twice a day, that is, the plant inspires during the daytime and expires during the night.

During the daytime, the atmospheric air is drawn in according to the necessity of the plant by means of a specially assigned septum, and in some plants thru certain peculiarly arranged *septa*. This process is continuous but slow. At night, as soon as the chemical process has been attained and the plant has absorbed particles foreign to its nature and kind, the carbon, which is superfluous in every plant and for which the plant has no longer any use, will be expelled in connection with other unsuitable particles, which process of exhalation continues for the same length of time as the inhalation during daytime.

We have given a short description of the breathing of plants, to learn to understand the truth in regard to the breath process exercised by plant life itself. As to the question *why* plants breathe, the same answer may be applied, as in the case of stones, as the reason

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in one case is applicable to the other as well. But as to the question, how the plant breathes, we necessarily have to consider a few points, less important in the case of mere organic rock, for the breathing of the plant differs widely from that of stone.

We shall see at once that to understand the breathing of the plant, it is not quite so easy, as the process is by no means a simple action, as it may seem by just glancing at it at first. But there is one breathing always the consequence of a preceding breathing, as illustrated by the following: Take a pair of double bellows. As you take them in your hands and squeeze them, the air in the bellows below is pressed into the upper ones, and as soon as you let go the lower part, it fills with air again, and as soon as you press it down again, the air taken in is pushed back again into the upper part. But could the bellows do this by themselves, without having been compelled by some outside power or force? Certainly not. Even the narrowest of minds will admit that.

The question then, what moving force enables the plant to expand its organism and thereby absorb the air like a pair of bellows, is rather difficult to explain at first, yet this difficulty shall be overcome when we become observant and look carefully at the numberless, oftentimes of smaller and again larger, vertices, that frequently fill up the whole trunk, and especially the stems of the leaves. These small vertices are nothing else but suckers of electricity. They absorb eagerly the positive polarizing fluid all day long. By this absorption of the positive electricity which corresponds to centrifugal force, and contains expansion in itself, the organs are distended, whereby the spaces get

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larger and larger, necessarily drawing the air thru the *pores*. At night time, the electric polarity changes and flows out thru the vertices or discharges itself, as we are wont to say, whereby the organs come closer to each other, and expel the useless carbonic and mephitic air, separated by the polarity of the electricity itself, which two kinds of air again correspond to the negative polarity.

One more thing deserves attention, and that is, that those plants continuing to live thruout the winter season, such as shrubs, brush and trees as well as a few inferior kinds, familiar to the botanist, have another more magnificent periodical breathing, which, breathing one time *in*, at another time *out*, is done mostly in the plants of the tropics, or in other words, instead of the special daily breathing, the principle breathing is done continuously thruout the whole summer season in the following manner: A process is going on in the organism of the tree, so that, irrespective of the consideration of the natural consumption of the inhaled air, there still remains some air in the organism, by which residue the tree accelerates its growth in circumference considerably during the summer, while the unconsumed air afterwards becomes expelled, thereby making such process visible partly on the bark itself, and partly by the moss which quite frequently appears upon the bark. As soon as this remainder of the air breath is expelled by the porous action during the winter season, according to the nature of the general movement of the organs, we can easily perceive that such air, by its long presence in the tree's organism, could not remain entirely pure. As this inner air comes out once again from the tree

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into the free and open atmosphere, it must, before it can be taken up or received by the same, shuffle off by a peculiar chemical process that which is not its own, depositing it upon the bark or the trunk in one form or the other. This is considered the great periodical breathing of such plants, for such has to be done, as the existence of the plant itself speaks for it, and the discerned phenomena warrant such a presumption, indeed, proving the truth of such a revelation.

But that the tree has still a *fourth* breathing the same as animals have a *fifth* and a *sixth* breathing and man innumerable breathings, we shall for the present not discuss, but we shall continue to take up all such questions and explain them in time, as well as many other things, for so far the subjects explained are scarcely an atom in infinity.

DOLLAR-A-WEEK

Captain Carl of Sacramento, California, writes he cannot live on a dollar-a-week, and sends us a memorandum on prices he pays for food. *New* potatoes two pounds for twenty-five cents; green peas fifteen cents a pound; asparagus twenty-five cents for two pounds; one bunch of carrots for fifteen cents; small head of cabbage for fifteen cents. This brings it up to ninety-five cents and lasts him hardly four days. Captain Carl forgets that the vegetables he mentions give very little nutriment and he will not be able to thrive on them. New potatoes have no value as food. Why not get eight or ten pounds of old potatoes? Peas at fifteen cents are high. We wait until we can get them for five cents and we get them in Los Angeles for that.

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Cabbage, asparagus and carrots are largely a tonic and eliminators. We advise nutritious foods in connection with small salads. Use beans (string beans in season), peas, especially chicpeas (green peas in season), chilled rice, chilled barley, whole wheat soaked for thirty-six hours, noodles, maccaroni, vermicelli, rivelets, dumplings, rolled oats, rolled wheat, vegetable stews (cooked and uncooked), symposias. A stew consists of four or more congenial vegetables like grated carrots, beets, onions, turnips and tomatoes, sprig of chopped parsley or chives, cayenne pepper, or any savory herb, suitable to one's taste. A symposia consists of combining various left-overs, adding brown flour, rolled oats or wheat. May be sun-baked or fired.

Another dollar-a-weeker writes: "I can live on a dollar-a-week most comfortably, but I have to have a little stimulant. My temperament calls for it. I have to have coffee but I cannot take it black, it tastes too much like medicine and I cannot take "dope," neither do I believe in it. I have to have a small bottle of cream every other day and that alone calls for seventy cents a week. Altho I cut down on my salads and fruits my weekly expense runs up to one dollar and fifty-five cents."

In the above case we will say: We must be our own judge, as there are times and conditions where concessions have to be made. The object of all our methods of living must be good results in health of body and promotion of brain development so that the mind can work with greater ease and raise the index of mentality for further development.

Again we have the report of one who says: "Altho I am not wedded to dairy and yard foods I have had

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a very strong inclination towards eggs while they were twenty-eight and thirty cents a dozen. I used with my menu one egg a day, and cutting down on quantity of other dishes I managed to remain within the dollar-a-week limit."

And now comes the report of one who is dieting: "I have good results to report from my scientifically arranged diet, but must admit that for two months I have had to take one quart of milk a day, at sixteen a quart, which amounts to one dollar and twelve cents a week alone. Then taking fruits and vegetables, fired and unfired; cereals, and agar-agar, as well as moss-sago brot the expense for the week up to two dollars and thirty-seven cents. I have cut out the milk now but had to add butter to my menu as I cannot take olive oil, and the expense averages between one dollar thirty-five and one dollar and sixty cents a week. I wish that thru the columns of the magazine we be given some simple dishes to choose from."

WHAT IS MAZDAZNAN?

Mazdaznan is a message and revelation that comes to meet the call of the world. For this reason it is not confined to any particular groove or limited to any particular platform. First of all it is "the thot that masters all things for good."

Mazdaznan reveals to us origin, purpose and destiny; reminds us that "self-preservation is the first law in nature," and that health is one of our assets which is due us in accordance with laws of nature, and we need not beg for health, strength, vitality, vim, gumption, energy, power and the many more attributes of the

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physical side of life. If robbed of all these requisites necessary to make life worth living, we have to arise in all our majesty and set out to regain what is ours by birthright.

Mazdaznan reveals to us thru its message that if we are brothers (and sisters) it behooves us to never stand in one another's way of progress. We have everything in our favor but we must not interfere. We may assist one another if asked to so do. Otherwise we leave everything to its course.

Mazdaznan reminds us that we have the power to unlock the treasure house of Infinitude by acquainting ourselves with principles and laws governing the atomic world. Such is within our province. It is not the sole right for a few favorites to know the mysteries of the kingdom of heaven. Even a prodigal son may walk the way to the Father's house and be received without any pleadings or intervention of others.

Mazdaznan tells us that we are still in the swaddling clothes of civilization, but the time is ripe to gather the fruits of the spirit and enjoy the blessing of nature where there is plenty and to spare. We only need to be sensible not greedy; considerate not selfish; kind not malicious; mutual not envious; open-hearted not hypocritical. By directing our talents into channels of utility we shall all fare well.

Mazdaznan is all that a man can possibly wish for; it satisfies.

Science, the bed-rock of business, is working on the production of cold light like that emanating from the little firefly, and its production will affect finance and industry enormously.

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LENTEN BANQUET EASTER FEATURE

The first vegetarian banquet will be given at 2 p. m., Odd Fellows' temple by the Mazdaznan, as a result of the ever increasing interest shown in the lectures and Lenten food demonstrations.

Elder John Patient will give a vivid picture of conditions, at 8 p. m., and events at Jerusalem, of the political intrigue in the Sanhedrin and of Caiaphas, its leader, who, in spite of the numerous true friends of the Master Jesus among the Jews and the Romans, including Pilate, permitted the diabolical end—the final crucifixion.

While scientific preparation and combination conducive to health are given first consideration, the various dishes will prove most delicious and satisfying. Much attention is paid to the importance of wheat, according to the teachings of the great agriculturist of the white race, Zarathustra, who through scientific grafting brought the wheat to its present state of perfection.

Mazdaznan holds that health is but a normal state and essential to higher achievements of the white race. Mazdaznan declares that self-culture is the duty of the individual and is the best contribution to society. To this end Mazdaznan will throughout its meetings furnish, from an inexhaustible source of information, advice and answers to questions pertaining to the respective subjects.

Tuesday, 8 p. m., the free lessons on health and breath culture continue. These lessons are attracting a steadily increasing number of earnest students who are faithfully practicing the rhythmic breathing with

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Egyptian postures, and the songs of healing from the Avesta.—*Oakland Post-Enquirer.*

COMING—ONE BY ONE

Not gratification, but a great satisfaction it is to Mazdaznan to see them coming—one by one. What was refused forty, thirty, twenty, and even ten years ago is now recognized, and as zealous as they were to refuse, as zealous they are now to accept. Thus with great satisfaction we see the demonstrations falling *in* line. Not only in the states, but as far as Canada the Methodists have realized the necessity of paying attention to body and mind. With great satisfaction we find that the subjects selected tally with those of ours of many decades ago thus reminding us of: "Thou who changest not—abide with me." For the benefit of older students as well as new we herewith give a list of Mazdaznan subjects studied in Methodist churches.

Mind Attitude. Health Culture Exercises. Diet. Menus. Food and Food Values. Scientific Flesh Building. Normal Food Supply. Hygienic Bathing. Health, the largest asset in life. Health is Wealth. Your Golden Opportunity. Relation of Religion and Health. Prevention of Disease by Right Living. Chief Causes of Disease. Preservation of the Body. Scientific Breathing for Health. Lung Development. Balanced Ration for Health. Foods and Nutrition. Price of Success. Disease and Death from Foods. Surplus Food. Shattered Nerves; Their Restoration. Cause of Wreckage. Rheumatism; Cause, Prevention and Cure. Eliminating Fatigue Poison. Food Values in Producing Health, Disease and Efficiency. Death

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launts the Kidneys. Diabetes and Bright's Disease. Blood Building Foods. Poor Circulation. Lack of ambition. Heart Disease. Auto-intoxication. Life Failures. Power of Mind over Body. Power of Auto-uggestion. Stomach Troubles and Nervous Disorders, Cause and Cure. Colds, Influenza, Tuberculosis; Cause, Prevention and Cure. Medicinal Foods in Health and Disease. Psychology of Health. High Blood Pressure. Hardening of the Arteries. Premature Old Age. Acid Stomach, Torpid Liver, Indigestion; Cause and Cure. nherited Diseases. Insomnia or Sleeplessness. Sleep-ng in the Wrong Place? Nervous Indigestion. Self-Consciousness a Life Asset. Preservation of Youth. Prevention of Premature Old Age. Eating for Health nd Prevention of Disease. Highway to Health. Indi-estion and Constipation. Medicine for Worry. Lost deals in Health, Business, Life. Regaining Lost deals.

DRUGS AND DRUGGISTS

And the good work goes on to disgust people and wean them from using drugs, thanks to the money-making druggist.

Chlodwig went out in search of Jaborandi leaves. Several druggists did not know what it was, others were out of it, and when she struck one who still had a few in a drawer, she was shouted at, "What do you want such old-fashioned stuff for; why don't you take calomel?" She insisted that she was entitled to use her own judgment.

So the other day a new supply of flaxseed was needed at the household and flaxseed was bought at the neigh-

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borhood drugstore. When the package was opened it was found that in addition to flaxseed there were mustard seeds. Of course, it must have been the negligent boy who by mistake dropped the mustard seeds in the package. The hour was late. We used the flaxseed tea that was made but the effect proved just the opposite from what it ordinarily effects. Another test was given and again proved that the mustard seeds counteracted the value of the flaxseed. Another member called at the big down town stores to procure flaxseed, as the package was handed down from the shelf the house member said, "Would you mind opening up the box that I may see?" The clerk did so and there, amidst the flax was the mustard. The housemember said, "You must get your goods put up by the Western." "Yes," said the clerk, "but how do you know that?" "Because I have found that all the stores supplied by the Western have the same touch." Store upon store was canvassed, all with the same result, until an independent drugstore was located who had flaxseed free from the touches of cold, calculative combines.

Calling at a neighborhood drugstore for a very simple herb the young man was told that, "We do not carry that." "Why not?" "Well, you see, I am only the manager. We make up a chain of stores and we are supplied with a certain kind of goods and nothing more. But, if you wish, we can order it for you."

Here is work for the Food Commission, but maybe it is not to be. Rotten fruits, bad vegetables, wormy cereals and all kinds of adulterated food is sold over the counter, endangering the health of the people. Still, nothing is done.

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How much more conscientious is our Horticultural Department. An acquaintance of a neighboring county sent us a few cuttings of grape vines. We were notified by the Horticultural Commission that the cuttings were held in quarantine. A few days later a letter was received stating that the slips were undeliverable according to law because the cuttings showed upon examination that they had already set "roots." Thus they had to be destroyed. We have nothing to say, except that the same steps taken by the Pure Food Commission may do much good.

It has been agreed upon by the world's greatest economist that "A nation's most valuable asset is the health of its citizens."

MEDITATIONS

We are to have new types of fuel-saving boilers, in which great economics will be effected, because only one or two gallons of water will have to be heated at a time. There is promise of the successful development of hydrogen-gas motors propelled entirely by water. No transmission system will be necessary.

Recently it has been shown that power by wave pulsations can be carried thru pipes and conducted by a fluid, preferably water. This will be the sixth way of transmitting power. This new plan communicates the power to water in one end of a conducting pipe, and the resulting waves carry it the full distance of the pipe's length. Waves 120 feet in length are being sent through one-inch pipes a distance of one mile. The waves transmitting power travel at the speed of sound in water.

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CHINESE SCRIPTURES

Hide the faults of others and make known their virtues.

When you hear people talk of the wickedness of mankind, partake not of their pleasure. When you hear people speak of the virtues of mankind, approve and rejoice therein.

The disease of men is neglecting to weed their own fields, and busying themselves with weeding the fields of other people.

True politeness consists in never treating others as you would not like to be treated by them.

Of all noble qualities loving compassion is the noblest. To love and serve all men is to delight in God.

Tread not in crooked paths. Deceive not in the secrecy of your house. Rectify your own hearts, that you may improve others.

To know a thing is right, and not to do it is a weakness. When you know a thing, maintain that you know it; when you do not know it, admit the fact; this is wisdom.

Fear not poverty, but fear missing the truth. Let not thy tongue say what thy heart denies.

The mountains naturally bring forth beautiful trees; even when the trunks are cut down, young shoots will constantly spring up. If cattle are allowed to feed on the mountain, it looks bare; shall we therefore say that bareness is natural to the mountain? When the

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lower passions are let loose, they eat down the nobler growths of love and reverence in the heart of man; shall we therefore say there are no such feelings in his heart? Under the quiet, peaceful atmosphere of morning and evening, the shoots that have been browsed tend to grow again.

Never allow yourself to do a wrong thing because it seems trifling, nor to neglect doing a good action because it seems to be small.

Let no man do what his own sense of right forbids him to do; and let him not desire what that forbids him to desire.

All men have in themselves feelings of mercy and pity, of shame and hatred of vice. They are a part of the organization of man, as much as his limbs or his senses; and they may be trained as well.

Humanity is the heart of man; justice is the path of man. To develop the principles of our higher nature is to know heaven.

THOTS

Moral concepts are more easily grasped than complex intellectual ones. A child can understand the Ten Commandments earlier than he can comprehend a problem in algebra.

The ethical sense is a late arrival in the evolution of both of the race and of the individual. Contrary to what is commonly taught, it is not an innate faculty, for it is still in process of evolution in the history of the race.

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EXTRACTS

Tolstoi's Diary

The concept of the infinity of time and space confuses us. That is due to the fact that we attach reality to unreal and merely apparent phenomena—that is, the phenomena of time and space. These phenomena seem to us infinite. In reality they do not exist and therefore can neither be finite nor infinite. The only reality is the spirit, and that is not infinite because it has no attribute of finiteness or infinity. During our life we witness phenomena in a certain succession—in space and time—and imagine that this succession continues after we die. Right there lies our error. Our error consists in conceiving our life as transitory and the world as permanent and unchangeable; while the truth is that our spiritual life is unchangeable and the concepts of finiteness and infinity do not apply to it. The world with its constant changes is merely a transitory phenomenon which we create for ourselves.

In medicine there are two primary errors, representing two extremes. The first is excessive refinement of methods and apparatus of research, where mistakes are easily made; the second is conceiving the organism as a machine which can be improved by mechanical or chemical means.

It is not accurate to distinguish periods of clear and of cloudy consciousness by their time. There only exists a being independent of time, which is my I. My limitations cloud that being more or less, just as the clouds of the atmosphere obscure the sun; but it is always the same consciousness, independent of time.

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Life is only that which reveals itself in consciousness, thru consciousness. This life has neither time nor space. I used to say and think that life was consciousness. That is false. Life is what consciousness reveals. It is constantly and universally present; that is, it transcends time and space. Our error consists in the fact that we consider that to be life which obscures and conceals life.

Love is not the original principle of life. Love is a result, and not a cause. The cause of love is the recognition of our own spirituality. This recognition fosters love and evokes love.

God wishes us to be happy; therefore he has planted the love of happiness in our souls. But he desires that everyone should be happy—not merely a few individuals. Men are unhappy because they devote themselves to attaining personal happiness, not the happiness of all. The highest happiness of man is to be loved, therefore this desire is planted in every man's heart, tho it may become perverted into self-love and vanity. Yet in order to be loved one must himself love.

We never have immediate knowledge of anything except our own spiritual I; our apparent knowledge is indirect knowledge thru the senses. The impression of the senses, beginning with the lowest, can gradually be corrected and verified. But no matter how much we do correct and verify them, we never attain complete knowledge. Therefore our sensory impressions are capable of infinite correction and development.

The fact that we cannot know things as they are in and of themselves (except our own spiritual I) does not prove that there is nothing outside ourselves, and

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that we can know nothing of what is outside ourselves. Other beings distinct from all the remainder of existence live as truly as we do. Our contact with them, our apprehension of them, tells us this, and tells us that they are the same as ourselves.

Men display an astonishing lack of foresight. For instance, to gratify our taste we eat things that are harmful for us, altho we know that they will cause us distress; it is astonishing with what lack of foresight we waste our greatest treasures; equally astonishing is the lack of foresight with which men neglect to think of death, therefore neglect also to think of life.

If men are immortal, and their relations with each other are not founded upon love, but upon self-interest, all our technical progress, our enlightenment, all the powers which men exercise over nature—steam, electricity, telegraphs, machinery, dynamite—are merely dangerous toys in the hands of children.

Ordinarily men assume that progress is an increase of knowledge and a fuller life. That is not the truth. Progress consists exclusively in securing light upon the fundamental problems of life. The way of truth is always open. It cannot be otherwise, because the soul of man is a divine spark—truth itself. Our only task is to liberate this divine spark (the truth) from all extraneous things which obscure it. Therefore progress does not consist in multiplying truth, but in liberating truth from what obscures it. Truth, like gold, is not won by adding to it, but by purifying it from what is not gold.

Man is composed of two natures; a physical nature which gradually grows weaker and dies, so that the

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physical life of man from his birth to his death is a progress toward annihilation. But there is another human life, the spiritual life, and this waxes stronger from the moment of birth to the moment of death. If man is not conscious of this second life he is profoundly unfortunate. He is merely a man condemned to death. But if a man is conscious only of his spiritual nature, then the reverse is true: he is conscious not of his progressive disintegration, but of his steady progress and development.

Recently, as I was lying in bed, I began to reflect again on life and God. Thereupon the meaning of life and God ceased to be clear to me; the tortures of doubt seized me. I was in great distress, my heart contracted with agony. But this did not last long. The most terrible thing then seemed to me, was that man cannot pray, that no one hears prayers, that there is nothing obligatory in our life. It was not the fear of death, but fear of the meaninglessness of things. This did not last long. The first rays of hope flashed from that question which is the starting point of all reasoning and faith—From what have I come? To what do I return? Thereupon I saw clearly again what the Power who gave me life wishes of me, and my heart was lightened, my doubts vanished. It was rather a physical darkness which enveloped me. A man must always bear in mind that such a phenomenon is essentially physical, a kind of sleep, a sleep of a higher spiritual faculty. In such moments a man should not excite himself with vain questionings, but he should wait until the mood has passed.

If you want to taste the full joy of a good act, do that act secretly, so that only your own soul and God

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know it. In that case the good act will not be outside yourself, but inside yourself.

Three kinds of motives govern the actions of a man: either he surrenders himself to his emotions, or he surrenders himself to suggestion, or he listens only to his own reason; the last of these is the highest degree of wisdom that a man can attain. Liberate yourself first from your emotions, and then from suggestion, and ultimately from your own wisdom, and surrender yourself to the eternal wisdom—God.

TRANSMUTATION OF METALS A FACT

Transmutation of metals, sought throughout the ages, has finally been accomplished.

Tungsten, which is used in the filaments of electric light bulbs, has been definitely and permanently changed into another element, helium, through treatment in temperatures of between 50,000 and 60,000 degrees.

"It means that the chemists, who tried to turn the baser metals into gold, were right on one point—that the nature of metals could be changed. But, of course, it has nothing to do with the assertions of scalawags that the baser metals can be transmuted into synthetic gold.

"It does, however, blast the theory that the atoms of elements, supposed to be absolutely indestructible, cannot be broken up by men. It opens a vast new field to science and may result in many far-reaching and important scientific developments. We cannot yet foresee what these developments may be, of course. Up until

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1895 it was believed that no decomposition of elements was possible.

"At that time, however, it was discovered that radium, which is one of the about ninety known elements, naturally decomposes into lead. Nature, however, performs that change.

"The heat developed to break down the tungsten atoms and change them into helium is the greatest ever known—hotter than the sun or than the hottest star known to astronomers. The heat of molten steel is about 2,000 degrees; the temperature of the sun is about 9,000 degrees, and of some of the hottest stars is about 30,000 degrees.

"Astronomers have long known that while in general the materials which compose the sun and stars are the same as those known on earth, the list of substances and chemical elements becomes shorter and shorter when the hotter stars are examined.

"On the brilliant white or bluish stars which are masses of gases at about 30,000 degrees, only the simplest elements are present. They seem to consist entirely of the gases hydrogen and helium. The heavier metals, such as iron, are not present.

"To determine whether this was due to decomposition by the great heat, Wendt and Irion reproduced conditions such as are on the stars, or actually succeeded in reaching a temperature twice as high as that of the hottest star, and found that ordinarily metals are decomposed into the simple gases, particularly helium.

"One of the first laws of chemistry has been that the so-called elements are permanent and unchangeable.

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The failure of the alchemists, after centuries of effort, to change such common metals as copper and iron into gold, convinced chemists that the metals could not be decomposed.

"Great advances, as the result of the work of Wendt and Irion, in discoveries on the nature of the matter that composes the universe, are confidently predicted."

MORONS

The word *moron* is comparatively a new term of science to designate a feeble-minded person who is of a higher grade than idiot—an adult with the mentality of a normally developed child of from seven to twelve years of age.

There is a statistical basis for the statement that this country contains 110,000,000, mostly morons. Those among us who believe in universal suffrage; who believe in a "pure" democracy, including the initiative and referendum and popular review of judicial decisions; who still cherish the belief that "the voice of the people is the voice of God," have a new occasion for girding up the loins and facing a new frontal attack that sounds very formidable indeed.

Of the white men tested at the army posts 22 per cent were rated at a mental age of nine years and less, and 47.3 per cent were rated at a mental age of 12 years or less—that is, as moron. In other words, a clear majority of our adult male population consists of morons.

We may not be worse off than other nations, we may not be worse off than other generations; but in a world being swept by democratic ideas, it becomes evident

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what the peril of the future is and to what much of the trouble of the present is due.

Upon the 12 per cent of men and women of superior intelligence a great load of responsibility rests today. The salvation of the world is in their hands. If they fail to carry on there is nothing before us but the morass and the slough. Civilization has come a long and arduous way; but it is evident that if with all the achievements of science and industry, one-half of a people well in the forefront in the march of progress are still morons, there is a long and arduous way yet to be pursued.—*Cornelia J. Cannon.*

MAGNETISM AND ELECTRISM

Most diseases originate by an obstruction of the circulation of the vital electric forces in the main ganglia of the nervous system called the brain and spinal cord.

The brain is the great receiving and radiating station of vital electricity; precisely as the heart is the receiving vessel for the ingress of the blood.

The purpose that functions both the heart and brain is to distribute equally the electric nervous fluid.

The digestion of food, by which process the blood is made, depends upon the electric currents sent by the brain to the nerves of the stomach.

The stomach is equal to a galvanic battery.

The oxygen of the air generates electricity into the lungs by breathing thru the nose. This refined product is received by the brain by ascending and descending thru nervous entanglement of the nervous system thru the spinal cord.

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The body constantly is charged with the invigorating force of electricity.

Disease may often originate from trouble or depression of the mind.

When the electric currents are diminished, one becomes melancholy, the blood becomes impure and does not properly function thru its channels.

The direct control that the brain or electric force has upon the action of the heart and lungs is well known.

Tranquillity of mind and body accomplishes the things in life worth while.

Therefore do not abuse any part of your living temple, for one part may offend the entire organic system, which is sympathetically allied and affected.

The heart undergoes four thousand contractions every hour, and two hundred and fifty pounds of blood passes in a brief space of time.

Therefore it is important for us to eat the proper food, keep our body clean, have a cheerful disposition and trust the rest to God.

Science has awakened to the fact that the human body fills greater space than the ordinary mind conceives of, but not larger than the radiation of its atomic forces, and independent of comparative electric forces.

It is the business of the biologist, pathologist and pharmacologist to investigate and analyse the constituents and components of our blood and our body cells.

Thus analyse the components of our food that we may have a complete knowledge of what the body needs to preserve health.

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Know that the food is supplying the proper chemical constituents to produce harmony and health instead of poison, followed by disease.

The annual drug bill of this nation is about $500,000,000.

The health of a nation is an economic asset.

Every man and woman should be compelled to learn to prepare food and to understand food values.

Teach people that to be a master in your kitchen is of greater use and honor than to be a master chemist in a laboratory to prepare drugs that wreck the health of the nation and take away its earnings.

Health should be a safeguard to the welfare of the nation's citizens.

Medicine is not an exact science; therefore healing in any form is not an exact science.

But the therapeutics of electro-magnetism is now recognized by the best institutions of learning in the world.

By the power of rhythmic breathing we can generate and insulate every part of our body.

Animal electric magnetism is controlled by the mind, and the distribution thru the system by the intelligent mind whose seat is in the brain, possesses the healing power by which disease is assisted to recover thru the electric-magnetic force upon the ill parts.

The perfect control which the mind holds over its own and other agents is again exhibited when the mind becomes overtaxed; that is when it consumes more than its share of the nervo-electric fluids, for the

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mind always has access to a fresh supply from the stomach and vital organs; the heart, lungs and liver.

We must beware of those who possess this great power of the control of the senses by electro-magnetism.

Those who are imposing their power upon others by calling themselves spirit-mediums and thru their power of the magnetic forces create a spirit-mania whose germs are more deadly than fever and its contagion is more serious than the Spanish influenza; for if a patient recovers from any of these diseases, his manhood is still left with him, but one becoming infected with the spirit-germ is lost because his mind is affected.

It is a great crime to impose upon those who are not endowed with this electric power; to use upon them delusions means illuson and deception.

Do not force nature.

The scripture says: "To some it is given to know the mysteries of heaven and the kingdom of heaven."

But unto others it is not.

With the blessings of Mazda.

P. R. SHOTLAND.

VOICING SENTIMENT

(Extract from one of many letters.)

Personally I think that some people, while they have been active in the work, have done more to disorganize and drive away the class of people that you need to get interested in the work, than they have been of benefit to the Society, and we personally are very sorry to see what we believe to be the lack of a good business management. It is your work, but it has certainly been

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discouraging. We believe that such things as this have possibly driven out many of the more advanced thinkers, who in years past have studied the Mazdaznan System and have had to go out and tell the message as best they could with a new name, whereas we all know that instead of having a few handfuls of followers in the various towns, the work could be popularized and the good accomplished for a greater number than under present conditions. Aside from yourself there are possibly one or two others that have had any degree of success in giving the work.

It is our personal opinion, further, that the magazine could be reduced to about one-third of its size and be of a whole lot more interest to a greater number of people and, thereby, accomplish a greater good. Some of the articles are entirely over the heads of people of ordinary intelligence. They do not, therefore, strike home. People want something inspirational, that is easy for them to assimilate and to endeavor to put into practice. There are very few of us who are advanced enuf to go into the study of man, as regards his Genesis and his descent to date thru the various races, etc.

I hope you will not take these opinions as criticisms, but merely as coming from the heart, in the spirit in which I have tried to give them.

With kindest regards, very truly yours,

D. A. SARGENT.

An inventor has already cooked all kinds of food with his solar cookstove. Every method of cooking except frying has been successfully tried on this stove.

Men are great only when recognizing limitations

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SCRUB THE FLOORS

Attention has been drawn to the superior physique of the woman who scrubs the floors and that a protecting instinct seems to attract even well-to-do women to this lowly occupation. Young girls of the best families, when sent to cooking schools, find the scrubbing of the floor peculiarly delightful. The exhilaration of the experience is extreme and its effects in toning up the organs all over the body seem to be permanent. The position of the woman who is scrubbing the floor, when considered from the physical point of view, is anatomically correct. That of the woman who stands is not. Man is not really a biped. He is really a quadruped who has acquired the habit of going about on his hind limbs. If we overlook this truth we are unable to trace the origin of important diseases from which the quadruped in its normal position is free. Contrasting the conditions in man with the corresponding conditions in the quadruped: In the latter the lungs, instead of being, as it were, set up on end, with their whole weight supported on the small diaphragmatic surface—so that the lower lobes are constantly in a more or less compressed and sodden condition, and their apices almost strangled by the weight of the upper two ribs pressing upon them like a collar—recline upon the full extent of their ventrolateral surfaces; the ribs, instead of pressing upon them, support them, and the heart, instead of having the hard central tendon and backbone to rest upon, reclines upon the ventral extremities of the lungs. The soft low-pressure auricles are in a position of freedom to expand and contract, the veins at the back of the thorax are not congested; the stomach, colon, etc., do

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not hang suspended by ligaments, but rest thruout their whole extent on the broad surface of the anterior abdominal wall. The kidneys, also rest instead of being suspended, and the pelvis and its contents, being on a level with or usually above that of the abdominal contents, are not pressed upon by them, so that the pelvic floor has practically no stress to bear.

The erect position should not be too early adopted for children, and after learning it they should be encouraged to go back to the all-fours position for a while each day.

If we scrubbed the floors there would be less dread in the shape of catarrhs and derangements of the respiratory and gastro-intestinal tract. When we scrub the floor the whole pelvis is relieved of its state of chronic congestion.—*London Lancet.*

SNATCHES FROM MASTER'S TALKS

(Reported by Gloria Bryan.)

Can you say, "I am comfortable"? Can you feel your body going, going, going, until you feel that nothing is left of you but the consciousness of your heart's beating? Conscious of your heart beating back of that chest wall, the wall of protection, concentrating upon the heart region. Once we get to that heart region we gain control of ourselves. With such control we direct certain saline substances that equalize matters, and give vital powers to the tissues.

Science knows and proposes that life may be perpetuated indefinitely. It has been shown in the experiment with the sperm of an egg that pulsation continued for fourteen years, and it is still pulsating. It beats

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like a heart, it is fed with saline substances. It would not be possible for a hen ordinarily fed to live so many years.

The heart of a salamander has been beating twenty years, fed on saline substances. So fed the heart keeps on beating and shows that the three factors in our system can be held by feeding on substances that harmonize toward *one* point, from which the quickening powers are directed to the heart—the circulatory, nervous and glandular systems.

In like manner, health and soundness of the body can be perpetuated, if directed by intelligence, for the organic body is so constituted that it will recharge itself. The process of intussuception conducts absorbtion parallel with mytotic division. It divides, multiplies, adds and absorbs in a twinkling of an eye. You will understand John the Revelator much better now when he says: "It is, and is not, and yet *it is*."

The Bible is historic, resting upon its worth wherever civilization has been raised or produced. Contradictions are only possible when we make comparisons between writers and their time. Drawing comparisons between *now* and the Middle Ages we meet with contrast. There is no relation between the two except by succession. The latter is the outgrowth of the former, which answered its purpose at such a time. Just as in vegetation, when the leaves of a tree have done their part they drop, yet we have nothing to say about them. We do not find fault with those leaves. The energy of the tree is still present with the tree and some day will bloom again.

A free-thinker thinks he does a good thing by not wanting the Bible in the public schools. We should

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have all the Bibles in school, home and church, for they are historic records disclosing the mental development of all the races. The better informed we are and the greater the knowledge we have in anthropology the more superior is our knowledge of self and of one another.

We see that the ancients reasoned well. They were not absorbed in eating and drinking. Tho to them matter expressed but *one* side, they also knew that to it all there is a *hidden* side. In Genesis the writer tried to call out that idea. He understood the difference between a healthy, and an invalid, mind. The writer of Genesis proposes to immortalize what was known to the ancients.

Moses wished to see God "face to face." In answer came the thot: "The back (shadow) of my being thou mayest see, but *my face never.*" Do you see the philosophy and science of such thot? Why, "all the backs are alike to me." The back you may see, but the front, the face, *never.*

Camping out on a rather cold night we gathened sage brush and kept up a big fire, when an Indian approached us: "Ha-o," he said. "Ha-o," we answered. He looked at our fire and remarked: "White man, funny man, make heap big fire, stand way off, keep cold. Indian make little fire, sit close, keep warm." At another time he saw us walking briskly and rubbing our hands. He asked, "Cold?" We answered, "Yes." "Face cold?" he asked. We said, "No." "Well," he answered, "Indian face all over."

Now if the face is trained to stand the cold, heat, dampness and change of weather, how is it that the rest of the body has not been so trained? The reason

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the face can stand the cold is because it has been left to care for itself. Even the ears hold out well. There is no doubt but that we have been pampered too much.

Speaking of salamanders it has been proven by experiments that with the change of food and change of environment the male salamander changes into female salamander. A female salamander in turn becomes a male salamander, but loses certain desires and grows strong and vigorous. A male salamander turned female may be made to walk uprightly and when spoken to listens and seemingly understands.

This much for an animal, even a lower class of animals. Now, we have brains and yet we can be suggested to, led, made to believe things contrary to all of nature's laws. We are easily convinced and swayed; all of us. Yes, the slightest mental wave will catch us and bring us down to a low level.

What is it that causes human life to be a failure? Why we have never learned to interpret the right concept of living. Moses said, "I am that I am," while we say, "I am it." The Englishman would say, "I am *hit*." Now that is better, for we really do get hit badly when we yield to and foster *habit*. Habits are ruinous, invoking destruction. And thus with all our ingenuity we become frost-bitten. It is true that "I am" but not "it." I am just what I have been intended for, but never "it," for I am not the *only* one. Each and every man runs a risk of being "it."

When we first begin to see the light that leads to understanding we become blinded; we think we are "it." Too much comes to us all of a sudden. We have to be reminded that "I am." Always return to first

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principles: "I am." "I am" the instrument, and the means unto the furtherance of greater means.

Moses had the courage to go back to Egypt. He had the courage to face Pharaoh. Why? Because he had something to offer. Did he seek self-aggrandizement? No, he wished to proclaim emancipation to a whole people.

Nature ties us down to limitations when we become habit beings. We then live in our own little compass and no longer see the Infinite.

The word habit dates back to the thirteenth century. It was then *"have it." "I have it bad,"* is a modern habit. Drop the "h" and we have *abit;* drop the "a" and we have that *bit;* drop "b" and we have *It.* That is just the way we entangle ourselves, with illusions and delusions, when we claim we are letting up on things little by little.

The Savior said, "I and the Father are at one." And in the same sense "Be ye perfect." Have you that concept of *your* faith? Not the concept of *my* faith. If the consciousness of your Father is limited, then limitations will surround you, and you will have to take the consequences. We are to recognize *our* Father in everything. Then will come to us a blessing.

May it never come to us, the Saints of God, to say I am "it." Every one of us have to quit it, and say: "I am in a position," and "I am an instrument." "As it comes to me I must accomplish." "I do everything with the best of thot" (even if it is scraping salsify). Nothing takes off the stain of salsify; nothing, not even good thot. But those stains *will wear off* in time. Why not let things wear off? Pay no attention to certain things and they will wear off.

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Watch your opportunities. We, personally, were never told to do anything. "You do not have to do anything; no labor, because of your lineage, your position; still you must set a good example, and for this reason you must be able to do all these things." *You must*—not *thou shalt*. "Thou *must* love God with all thy heart." Not a part, but I must love the Lord, and everybody. Otherwise I will hate them, and that I dare not do. Tho we are links in an unbroken chain, we must never have the desire to be the link closest to a particular one. The closest link has the greatest responsibility. It is serious to be linked closely. Should a link break on either side I am no longer in the chain. We should be glad we are just where we find ourselves. I do not wish my link to be interchanged. Each link is to be by virtue of its own merit.

The Scriptures said, "He deferred His coming." Whose fault is it that the Redeemer deferred His coming? It is because the Saints of God on earth are too busy in playing with illusions and delusions. They are too much absorbed with minor things, and for this reason they lost the joys and felicity prepared for them from time immemorial. They lose sight of life as a continuous song with nature for an accompaniment.

No one can do any more than to call attention to this: "I and my Father are at one." If you want to be at one, you have to "be as perfect as *your* Father in heaven is perfect."

Words are things, and a small drop of ink
Falling like dew upon a thot, produces
That which makes thousands, perhaps millions, think.

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MOTHER'S VOICE

Edited by Maria Rose Ruth Hilton

No Nation can rise above the level of its Womanhood

LIFE FACTORS

Electrism and magnetism, the two main factors upon which life is dependent here in matter, are still little known and understood. With the wasting, squandering of the life-energy the whole vast body of humanity is rapidly disintegrating. It is pitiful to see destruction invading the ranks of mankind everywhere, until it is a solemn fact that amongst the "maddening throng" one sees not a single person that inspires admiration; not one that reflects the beauty and harmony of life; not one single being who answers to the image of the perfect ideal type. Everywhere one beholds the "scars" and "wound prints" caused by the inverting of the laws of life—the "curse of Eve" written upon every countenance. From all sides comes the cry, Who shall deliver us from the "Curse of Eve?" Who shall extricate our feet from the meshes of a net that has entangled millions upon millions thruout the generations of time? Even Saviors, Masters, Sages, Prophets, Priests and Kings stood apparently helpless in the face of such colossal magnitudes, born of ignorance and superstition.

God created man; He created woman; and so delighted was He with His Creation that He, Himself, pronounced it *good*. And right there and then, in the midst of all that beauty, interference and disobedience imposed itself upon established law and order invert-

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ing the creative laws of life, carrying woe and devastation in its track until the whole body of humanity is involved in the thralldom of revolt, disruption, disease and inevitable death; for "the wages of sin is death."

However dark as is this picture, a new day dawns for awakened humanity and the Restitution of all things is at hand. God, even our own God, rises and ascends the throne, there to rule, guide and govern for all time to come. Having lost all thru *disobedience*, all is recovered, ransomed and redeemed thru obedience. With true spiritual vision we behold *life* glorifying *life;* we behold *all things* with the *eyes of God*—with understanding we recognize life and the forces, powers and "weapons" used in the generating of life, beholding all as pure, holy and good; and with the restoration of these "essential instruments" comes the Redemption and Emancipation of mankind. Man and woman rightly recognized and placed bring about speedily the culmination of time that is to usher in the New Order of Things.

DOMESTIC BLISS

Is it not strange how many people in matrimonial ties, altho well mated in every way, after a few months of blissful existence, after a short time of happiness and affection for each other, drift into lives of discord? Have you noticed that the man once so attentive to his betrothed, anxiously waiting for the moments of blissful courtship and so willing to pick up even the hatpin that has dropped to the ground by the banks of the running brook in the shade of night, where unobserved they could speak freely of their love, wandering

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about like happy little children, now that they possess each other, should be too tired even to answer the bell rung by the once beloved one returning home loaded with bundles of goody-goodies, to be prepared for his pampered stomach? Is it not strange that her highest ideal which she once entertained of him, who to her was the best of men and the exception of all men, so sweet, so loving, so charming, so gentle, so heroic, for how often has he lifted her over the shadow on the carpet, now sinks before her to the lowest depths of despisal, contempt, disgust and hatred? Is he to blame? Is she at fault? And why should this be?

We must find the true cause of all this evil. Of course we all admit that "ignorance lies at the bottom of all evil and that evil is merely the result of ignorance." This is all very nice and true, and a beautiful maxim that says a great deal but does not point out the way from ignorance itself, and does not reveal in how far you and I may know that one or the other are representatives of ignorance. As long as I find myself in a world of things, which are forms—and all life is form—I must necessarily become acquainted with that which takes on a form for evil. To make a long story short, we could say that it is the fault of the woman, and on the other hand it is the fault of the man, whenever inharmony manifests. But with this no one becomes materially benefited; no one is helped; no one gains any points whereby he or she may become enabled to do otherwise, for the only way to leave off sin is to recognize sin and go and sin no more, that is, to do otherwise. If remission of sins is the condition hoped for, as well as redemption from disease and unhappiness into realms of happiness and peace, our

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longing then must be expressed by our will, which directs our actions accordingly and correspondingly with our desires.

The family life has as much its natural laws, consequently becoming a science, as the other laws constituting the other sciences, which to master we must necessarily become familiar with. If I am not acquainted with the nature of certain chemicals, nor their effect under certain conditions, I may in handling them experience danger; yet after all I may not have learned from it how to handle them without running risk. If you handle phosphorus it will, as soon as it becomes dry, ignite and you will burn your fingers to such an extent that you may contract lifelong suffering. You may have experienced that to handle it is dangerous. Yet it is not dangerous to handle it if you learn to know that you must handle it under water, and then you can do anything with it you please, without any risk whatever. You can dip it in hot oil; you can boil it; still it will not ignite; it will not injure you, and you can handle it as safely as you would water. You know from experience that you may take a dose of arsenic and yet not die from blood poisoning as long as ice is being kept upon your head and your lower limbs kept in motion.

Activity is the most important thing, don't ever give up. Cheer up and be happy, and you will overcome all dangers. But there is the point, we must know how to meet danger, how to fight off danger, how to avoid danger. The latter is more important than any of the former, for if we never risk being bitten, we shall never be compelled to use a certain amount of energy, which requires of us to bring sacrifice towards the attainment

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f conditions we consider to be of comfort and pleasure. Nature asks no sacrifice of those who are in harmony with its law. Those only who are constantly keeping ut of harmony, for selfish, ignorant, and uncultivated nds, must bring tribute if they desire to become recogized by nature as being within the complex whole, or erish in their sins, that nature may be justified and djust itself.

Obedience of the law that governs the relationship of he species and its sexes makes happy families; violaion of that law means to suffer untold misery. There s happiness in all things, just as truly as the sun shines luring the whole of the day, altho to you it may seem ight. Ignorance, and not wrong intent, is truly the oundation of all married ills. For if man knew better, had he been better informed, he would know the ature of woman, and surely he could not have harmed er, except he be a brute of the lowest type. And if oman only knew the weak side of all this gallantry he perceives in him while yet holding him as an ideal efore her fancy, if she only knew that it is a great cience to learn how to keep men faithful to them if hey are not so by nature, how it depends upon her beavior, her character on the day the wedding bells are inging, if she but knew and applied her knowledge ccordingly, she would spare herself a great deal of disress and also keep him in the paths of virtue. Then here would be no need of looking about for a remedy o mend their broken hearts. Unless both confess heir faults to each other, unless both arrive at a better state of recognition, except both show contrition at eart and begin courtship over again, there can be no ther remedy than to remain separate. A house divid-

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ed against itself cannot stand. The vibrations of their minds, altho seemingly hidden before the eyes of society, before their own family, will crop out; however ingeniously sheltered and imperceptible to the outside world, will be revealed by their own lives and the effect of such lives upon those they associate with. How unhappy they are. How she tries in vain to conquer these conditions. How the man attempts to forget it all by seeking other associations and relations, and then how the demon of jealousy will enter into their once loving hearts. What a terrible state of affairs. "As a man thinketh in his heart so is he, so he will manifest," will become more and more true as we look at society, and here we find the family quarrels simply magnified. We reap what we have sown. We find this jealousy growing upon us. We see the undesirable thots of the father transferred upon the mother, and revealed in the children and thus the sins of the fathers are visited upon the children even unto the fourth generation.

No matter however crudely we have practiced it in this country, we have aspired to estimate essential justice and the common sense of right relationship—fair play between man and man—as the final standard and appeal of human conduct, over against every claim of precedent and authority.

Back of every field of labor lies the story of the laborer, and back of every chapter in the history of civilization lie the chapters that explain it. Education gives to a student that fraction of knowledge which sometimes leads to understanding and a clear-cut system of opinions.

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FEDERATOR

Edited by Nellie Wheelwright

STUDY OF MAN

We speak of Russians, Ukranians, Poles and Bohemians as main branches of the great *Slav stock*, and not as distinct peoples or as many writers erroneously term them, *races*. We may say nationalities but not races. Altho there may appear a vast difference in the character of both the Russian and the Bohemian, the Pole and the Ukranian, we shall upon close examination discover direct relationship once we acquaint ourselves with the facts dealing with the gravity of blood. In blood ties all *Slavs* are absolutely identical irrespective of difference in environment, as well as climatic difference. All *Slav* minds run in parallel channels. The Bohemian, however distant in self-imposed or psychologized attitude toward the Russian, betrays the motives of physical origin at every turn and move. Whatever the lines pursued by the Bohemian may be, however ingenuously colored, the physical propensities remain the leading element. He may be bright, cunning, diplomatic, academic, aristocratic—still he cannot erase that which nature has established as a seal of recognition. The *Slav* will assert itself at some time or another. Even as to their customs they are readily recognized tho they may have separated from communication with one another for centuries. The reduction of the *Slav* to four tribes would mean much in the eradication of differences among the numerous smaller branches, which have largely entered miscegenation

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and with it have forced disruptions not so easily amended. True they have largely centered to the Balkan region, nevertheless the rabid and disorderly traits have been communicated even among the purer types. Education will assist greatly in turning the rising generation into the original trend of their kinship, while the present genenation will need discipline to keep them in check and from contaminating their neighbors. The study and knowledge of anthropology is essential when dealing with problems in which a whole race is involved. The hope of assimilation as advanced in these days is justified only among those of coming generations. The present one can only be reformed by conforming with laws governing their limitations into which they have been bound or have accustomed themselves to.

The nineteen different types and consequently tongues among the Russians alone have to be first reduced to one language and with it the original type. The thirteen different divisions among the Poles with their many dialects have to be brot into the scale of equal balance mentally, morally and otherwise before there can be harmony among Poles and with it direct relation with the Russians.

The Bohemians with their eleven diverse tongues and difference in aims must be brot into mutual understanding by means of education among them. As long as such steps are not taken, the real purpose of a commonwealth life remains in oblivion.

The Ukranian with his twenty-three diverse tongues and divisions, often so strongly marked that only an exhaustive study reveals relation, cannot possibly return to first principle in such a maze of divisions. A program, delineating educational work among them

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lone can draw them nearer the goal and bring them to n understanding exercising the power a tribe is entled to and enter into direct relation as well as recogiition with the race of which they are a part.

Nature attempts such ties of relationship. She uses very available means, but where man is determined to idestep her end is differred by time. Nevertheless here is an intelligence that guides for "God moves in nost mysterious ways His wonders to perform."

CZECHOSLOVAK PEOPLE

Various finds in the Czechoslovak territories relating o man's antiquity show that man existed in these counries already during the diluvial epoch, contemporaneously with the formation of the deposits of yellow rick clays and certain gravels and while the fauna till included the mammoth, the rhinosceros, the elk, he reindeer, the wild horse, the cave bear, and the cave ıyena. The climate at that time was colder than at present, the period corresponding to the latest ice invasion, when most of northern Europe was covered with glaciers. The mountains surrounding Bohemia were hen also covered with ice and snow, but in the foothills and the ice free interior there were stations of "diluvial" man.

In Moravia we have remnants not merely from the period of the last ice invasion, but also older, such for example as the Sipka lower jaw.

An interesting feature of cranial remains from the more recent periods is that some of them retain more or less the characteristics of the older diluvial (Neanderthal) forms, such as pronounced supraorbital

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ridges and sloping forehead, justifying the opinion that early man in Europe, including the Czechoslovak territories did not completely die out, but left traces in the later population.

If man in the Czechoslovak territories was scarce during the diluvial epoch he was much more common there during the neolithic times. Meanwhile the climatic and environmental conditions had considerably changed; the diluvial fauna had become extinct; the reindeer receded to the far north. Man himself had advanced from the stage of the hunter to the pastoral and agricultural life. The remains of a large number of neolithic settlements in Bohemia and Moravia lead to the conclusion that the early part of the neolithic period was of long duration in these countries. Its beginnings in the Czechoslovak territories may be as far back as 4000, possibly even 5000 to 6000 B. C.

Approximately 2000 to 15000 B. C. there began to enter from various directions into what are now the Czechoslovak territories, outside influences, and with them came the first objects of metal—small copper axes and bronze jewelry. During this period there was evidently a very free contact with the outside world. Besides cultural influences, there was during this period actual influxes of other people. The skulls from burials showing objects of nordic culture are dolichocephalic, and again we find skulls showing a strong influence of western cultures, brachycephalic, in addition to which there were mixed elements.

Due to universal cremation among these early Slav people, their physical type has not yet been definitely determined; but some remains of bones indicate that they were of moderate stature and probably of light

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yes and light brown hair, resembling the old Slav opulation of Lusatia and Silesia, regions from which he influx occurred.

From the second century B. C. to the first century . D. the central parts of Bohemia suffered a temorary invasion from the west by another Gallic tribe, physically strong and generally advanced stock, hose culture may be traced westward. They were vidently a warlike people of Keltic derivation and heir skeletal remains show prevalently a tall stature ith mixed cranial type. They were the bearers of the a Tene culture.

History as well as archeology has come to the conlusion that Slav tribes penetrated into the territories f the present Czechoslovak long before the first menon in history of the Czech tribe. The rich archeogical evidence renders possible the following estiates as to the coming of the Slavic tribes. First, enetration of Slavs, with Lusatian culture, into northastern Bohemia, and thereafter toward the center of he country, approximately 1000 to 800 B. C. Second, xtension of these tribes over central Bohemia, their ixing there with the older population, and their delopment of a modified culture about 800 to 600 B. C. hird. their numerical augmentation in northeastern ohemia—500 to 200 B. C. Fourth, their gradual exnsion over the whole country—about 300 B. C. to the eginning of our era. Fifth, a fusion of the preonderant Slav population with the remnants of the eltic tribes—first to fifth centuries A. D. The addion of still other Slav bodies, one of which was the trong Czech tribe that eventually gave its name to the ople of the country—fifth to sixth centuries A. D.

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From the data here briefly given it is seen that the roots of the present Czechoslovak people are multiple, as in the case of practically all other now existing branches of the white race, and that some of them reach into hazy antiquity. Besides a little of the ancient blood, there is a Keltic and to some extent also a Germanic or Nordic infusion. Mixtures of this nature, where the racial differences are not extreme, represent as a rule favorable biological as well as cultural conditions, and this with the intense struggle for existence imposed upon them by their geographical location, accounts doubtless for the historical prowess and acknowledged capabilities of the Czechoslovak people. On the whole, physically as well as mentally, they represent a sound stock and one favorable in appearance. —*Professor Matiegka, Czech University, Prague.*

PREHISTORIC MAN

Current scientific thot is misled by a conviction that prehistoric man was intellectually below the level of man in our age. The exact reverse is the case. Prehistoric man displayed not merely mental power of the highest grade, but actual genius so brilliant that nothing in the annals of historic man can compare with it for a moment. He was, on the whole, a greater genius than modern man, bolder in the exercise of the inventive faculty.

If the inventive faculty were not so much misunderstood, then anthropology and the evolutionary sciences in general would be less misleading as guides to what kind of a world prehistoric man managed to fashion for himself.

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The word invention is used so loosely nowadays that most of us fail to realize that a real inventor is as unsual as a real poet or a real musician. There are poets nd musicians who follow the beaten path brilliantly nd there are inventors who do the same. But the man who strikes out into the unknown as pioneer and makes n invention of such absolute novelty, that whole cenuries are spent in its mere development is incomparaively brilliant, one might say inspired. Prehistoric nan had no knowledge whatever save that coming from is own observation and the oral teachings of the wise nen; mathematics and logic did not exist; and the only raining given him was in those simple arts of hunting, ishing, field tilling, etc., by which he earned his livelihood.

Nothing resembling writing is to be found in nature; nowhere do we see in nature any effort to preserve any records of any kind. How man was led to invent writng we can only imagine.—*Invention, B. A. Fisk.*

INTERNATIONAL LANGUAGE

The subject has been at last taken up in earnest by he leading academic and scientific organizations of the world. At a meeting held in Brussels in July, 1919, he International Research Council appointed a Committee on an International Auxiliary Language.

In the United States the following academic bodies have already appointed committees on the subject: American Association for the Advancement of Science, American Council on Education, American Classical League, American Philological Association, National Research Council.

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The following resolutions formulated by the Committee of the American Association are of the utmost significance.

That the American Association for the Advancement of Science:

(a) Recognizes the need and timeliness of fundamental research on the scientific principles which must underlie the formation, standardization, and introduction of an international auxiliary language, and recommends to its members and affiliated societies that they give serious consideration to the general aspects of this problem, as well as direct technical study and help in their own special fields wherever possible;

(b) Looks with approval upon the attempt now being made by the National Research Council and the American Council of Learned Societies to focus upon this subject the efforts of those scholars in this country best fitted for the task, and to transmit the results to the appropriate international bodies;

(c) Indorses the heretofore relatively neglected problem of an international auxiliary language as one deserving of support and encouragement;

(d) Continues its Committee on International Auxiliary Language, charging it with the furtherance of the objects above enumerated and reporting progress made to the association at its next meeting.—*American Review of Reviews.*

The torches of understanding have been lighted, and they ought to glow and encircle the globe.

Mazdaznan deals with absolute facts borne out by the immutable laws governing the heavenly canopy and controlling the objects of nature.

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PICKINGS

A League of Nations that excludes certain nations loes not live up to its name.

Because Rev. Major in preaching before the Oxford 'niversity among other things said that "young men isk religion expressive of science and society," and 'the church is indifferent to the truths of reality; edu-ated Indians are saying that Christianity is a *twilight 'eligion*," and, furthermore, "the English church is ecoming an obscene sect and its fate is in the balance," ie. the Reverend, is charged with heresy. The Arch-)ishop of Canterbury is in the meanwhile under the veather.

"It may be years before the energy which can be pro-iuced by changing your hydrogen atoms to one helium itom, is released, but that moment either the world will suddenly becomes a new and brilliant star, or man will have at his command energy beyond imagination that will make coal and oil unnecessary. This force called atomic energy' is found in hydrogen and revealed by the fact that this gas is the only one of the elements that physicists cannot reduce to an atomic weight, that s an integer."—*Dr. Aston.*

Sir Oliver Lodge in a recent lecture said it was be-oming customary or fashionable in a few quarters to doubt the existence of the ether or space and to sup-)ose that Einstein had exploded that theory. That, he said, was contrary to the truth. All energy came, even now, thru the ether from the sun, but it had had its material origin or source in the solar orb, and it might be excited by atomic as distinct from molecular processes going on there. In that sense it might be

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said that the world was already tapping some of the energy of atoms, but no idea had yet dawned of tapping the intrinsic energy of ether. This energy was equivalent to an output of a million kilowatt power station, working continuously for several million years, locked up in every cubic millimetre of space.

AMERICAN INDIVIDUALISM

Five or six great philosophies are at struggle in the world for ascendancy. There is the Individualism of America. There is the Individualism of the more democratic states of Europe with its careful reservations of castes and classes. There are Communism, Socialism, Syndicalism, Capitalism, and finally there is Autocracy—whether by birth, landownership, militarism, or divine right of kings—which still lingers on although our lifetime has seen fully two-thirds of the earth's population, including Germany, Austria, and China, arrive at a state of angry disgust with this type of social motive power, and throw it on the scrap heap.

All those ideas are in a ferment today in every country in the world. They fluctuate in ascendency with times and places. They compromise with each other in daily reaction on governments and peoples. Some are false, some are true.

Like most Americans, I refuse to be damned by anybody's word classification or any kind of compartments that are based on the right of somebody dominating somebody else. The social force in which I am interested is far higher and far more precious a thing than all these. It springs from something infinitely more enduring; it springs from the one source

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f human progress—that each individual may be given he freedom for development of the best with which ie has been endowed in heart and mind. There is no ther source of progress.

Individualism has been the primary force of Amerian civilization for three centuries. Our American ndividualism has received much of its character from ur contact with the forces of nature on a new contiient. The days of the pioneer are not over. The great ontinent of science is as yet explored only on its borlers. Salvation will not come to us out of the wreckge of individualism. Our need is not for a way out ut for a way forward.

Intelligence, initiative, character, courage and the livine spark of the human soul are alone the property f individuals, nor does the divine spark lie in agreements, in organizations, in institutions, in masses, or in groups. It abides alone in the human heart.

No lasting civilization can be built or endure solely upon the groundwork of individual self-interest. But true as this is, the day has not arrived when economic or social system will function and last if founded upon *altruism alone.*

The American ideal of human society is one where every individual should have equal opportunity to take that position in the organized community to which his character, ability, and ambition entitle him.

Nor is individualism only a stimulus to production and the road to liberty—it lies at the foundation of things of the spirit. Our social and economic system cannot march toward better days unless it is accompanied by spiritual advance. Men do not live by bread alone. I may repeat that the divine spark does not lie in agreements, in organizations, in institutions, in

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masses or in groups. It abides alone in the individual human heart.

But service is a quality of the individual, and the sum of service is the sum of the deeds of individuals. We cannot afford to rest at ease in the comfortable assumption that right ideas always prevail by some virtue of their own. In the long run they do. But there can be and there have been periods of centuries when the world slumped back toward darkness merely because great masses of men became impregnated with wrong ideas and wrong social philosophies. The declines of civilization have been born of wrong ideas.

There are great ends to be accomplished. We can, if we will, march steadily toward a better distribution of our productivity; to an increase in our production, and thus to higher standards of living for all. We can give to all the more general access to the finer side of life; we can contribute to the steady advance of civilization itself. They will come if we hold an abiding faith in the intelligence, the initiative, the character, the courage, and the divine touch in the human soul of the individual. We can safeguard these ends if we give to each individual that opportunity for which the spirit of America stands.—*Herbert Hoover, World's Work.*

A QUESTION

What is civilization? We all fancy that we know. But it is easy to discover that the best dictionaries do not know.

The ancient world, whose heritage we still enjoy, had no word to express what we mean by civilization. Give it to a student to translate into Latin and he

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ould be at a loss. Cicero expressed approximately hat we mean by the phrase, *cultus humanus civilisque,* hich means refined and disciplined manners. We can ıote abundant evidence for the statement that neither ome nor the Eighteenth Century knew what civiliza- on meant.

The life of words reflects the life of thot. The ord "civilization," which our forefathers did so well ithout—possibly because they possessed the thing self—has become current during the nineteenth cen- ıry, under the influence of a new world of ideas. cientific discoveries, industrial development, commer- al expansion, and material well-being begot in the ıst generation a kind of enthusiasm and a spirit f prophecy. The idea of indefinite progress which awned upon the world during the second half of the ighteenth century was accepted by mankind as her- lding the beginning of a new era, an era of absolute ivilization.—*La Revue Universelle.*

WORLD'S NECKLACE OF THOTS

The affective or emotional life is the fundamental hing in the minds of all of us. In the lower animal we all these things instinct; in children they are impulses; ı grown man and woman they are motives. They ıanifest themselves long before the development of ıe higher reasoning faculties, and all thru life they con- titute the larger part of our mental activities. Among he more primitive of them are hunger, self-preserva- ion, pleasure and pain, hope and fear, love and hate, nd the instincts of sex, family, tribe, or race-preser- ation. All these instincts center about what is called

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No man can grasp the meaning of God unless he ha the background of history. And history proves tha God is on the side of righteousness, idealism and no malcy. These are the things that are ever green thr the centuries, while every form of unjust tyranny, un earned privilege and ancient fraud is deciduous. It only a question of time till the place that knew the shall know them no more forever.

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Olando G. Beeler, Editor

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DIAGNOSIS

The more we diagnose ourselves from every one of the three standpoints, all the more we realize how even the best of rules in nature need modification, and we have to treat ourselves as we would soil if the best results are to be obtained. We find soils that need no fertilization; in such cases the produce we raise draws upon the elements around and none, or very little, from the soil, at the same time refertilizing the soil by virtue of its peculiar nature; as in corn, for instance, which does not impoverish the soil. Then again, certain soils, according to altitude, require more or less fertilization. When special attention is paid to corresponding and parallel relations of soil, planting in rotation will reveal astonishing results and bumper crops may be obtained if the right seed is planted. These same rules apply to the body. Tho the temperament and character may be the same, the method of living may have to differ, owing to certain elements at work that make

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their demands. Such demands denied may result in many hardships, trials and sorrows. Many a man struggling in a certain altitude may thrive and be a success if he makes a change. Confined to a certain limited diet, one may suffer material and mental afflictions, which disperse like darkness before light, if change in diet is made and often a radical change.

Again there are those who are fanatics when it comes to body culture, relying upon their muscles, putting all their trust in the arm of flesh, yet only too often they fall prey to unnecessary suffering. Then there are those who think it a fad when counselled that exercise of a certain kind would pull them thru. We are all in need of better judgment, and must give thot to Nature and her almost endless variety of methods and means of application.

Diagnosis will reveal to us the fact that we can save ourselves the ordeals of sickness, and add many years to our life. True, most of us are guided by Nature and take to things very readily without any knowledge on our part as to the reason for certain selections, not only as to food, but as to environment. Others have to seek information and frequently try out, or experiment with themselves, before they strike the happy medium that will guide them thru the daily walks with safety.

Diagnosis brings us in touch with the laws of life and Nature, it discloses to us the many apparently complex matters, and sets us right. Knowledge of the laws of Nature surely spares us many an ache and pain, besides building character and creating a better disposition. Diagnosis does not confine itself to anatomy, it leads us to understand the powers of the mind and how to use them to good advantage. With the

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knowledge of the mind and the proper application we enter into the psychic state, which leads us into the spiritual realms of our being, and to psychologize all corresponding factors toward a higher realization of life, nursing faith, that faith which gives us assurance and confidence in God and in ourselves, a faith that reveals to us greater possibilities and leads us into channels of higher attainment and success.

BREATH AND BREATHING

We may know a great deal about Breath and Breathing theoretically, and talk as intelligently about it as a university professor on evolution, and still be at a loss how to apply our knowledge intelligently. To get results much depends upon our judgment.

We need to adjust our body so as to make it receptive to the breath currents intended for us and entering our nostrils. We need to know, feel and regulate the rhythm, if breathing is to be effective and leave a lasting result. We have to watch ourselves as we breathe and not force the currents either in or out. To get good results we do have to establish a rhythm and after a time change the rhythm as it comes to us; in fact, we should give our intuition some leeway at least, and not become too orthodox in our reasoning, for our reasoning may be tinged and colored by suggestions, only too frequently unreasonable.

True, in our study as a study, and our practices for cultural results, we determine *seven* counts for an inhalation, and count *seven* for an exhalation, and keep up such practice for three minutes at a time. When combined with various exercises the same rhythm is

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observed, altho an exercise never oversteps the three-minute limit.

Where special results are to be obtained, when breathing is to assist us in checking a fever or control and subdue a pain we have to add to our knowledge of breathing all that the mind is capable of, in which case the rhythm has to be adjusted accordingly. As a rule, we start by counting *four* in and *eight* out and after some rest we count *five* in and *ten* out, and so on, but without any forcing. And again we count *seven* in and perhaps *twenty-one* out, without growing tired, for good is only obtained where all such practices are taken *en leisure* and in a relaxed state.

In all breathing exercises much depends upon attitude, position of the body, ability to relax and give away to the promptings of the mind.

The well informed is always witty;
The trustworthy man is always gritty;
But the mind that's dull has its temper tried
And the envious one takes a poverty ride.

Physical control is based upon the control of the breath, breath being the first link that connects the human animal with earth life and the last one to break as he passes on.

The reason so little true altruism is practiced in this world is because man is looked upon as a mere transient, who comes today and may never be met with again in all eternity. Let us reverse our thought, in the hope of meeting one another face to face, as then alone we shall learn to exercise tactics meting out justice. "Yea, with the same measure ye shall mete shall be meted out unto you."

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SERMONETTES

If we but remember that the shortcomings we see in others, others see in us, we would take another look and with it discover the better side of human nature.

After all, we are only remembered by what we have done in word and deed.

Tho we may differ in our ways thruout the daily walks of life, we are nevertheless as closely interlinked as are the kingdoms of Nature.

God knows it all and to the extent we are at one with Him, we come to an understanding, realizing that there is no end to knowledge, for each realm reveals things heretofore unknown to us.

The more thankful we are for the little we know all the more enjoyment we get out of life, for humbleness is the means that opens the portals of heaven.

All the more we delve into Nature and acquaint ourselves with her marvelous workings, all the more we realize the presence of the Infinite Intelligence, and all the closer we come to God who is the Origin of all Intelligence.

We can discover only what already exists. Whenever we discover anything to an advantage we should be thankful for such a blessing.

Whatever there is hidden in existence is to be discovered by us that we may know the measure of our blessings.

A flyspecked window obstructs the view, and sin-specked souls can not be true.

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SEASON HINTS

August with its sultry days is upon us and milk as well as cream sour with the slightest change of weather.

The month of an untold variety of fruits and vegetables.

Berries are of exceptional value this month, because they contain largely concentrated sunshine.

Sliced peaches go well with waffles or biscuits and prove a panacea to a swollen or distended liver.

Rheumatic people should use white grapes, all others fare better on blue grapes.

A different fruit at each meal is well, but moderation must be observed lest we invite acidity.

Take a tablespoonful of rolled oats or wheat which help absorb the acids.

A fruit diet is wholesome and curative, but some cereal and stimulant should follow to neutralize the acids; still the rule of moderation should be observed, as the question is not how much stimulation we need to keep regular.

Raw corn used twice a day, just a cob at a time, will prove one of the best remedial agents in liver troubles. If hot corn is preferred put it into boiling water just for two minutes. Boiled corn should be strained, if the remedial properties are to effect the cure of a torpid liver.

Turnips are good in all pancreatic and bladder troubles.

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Beets are of particular value to the anemic, but should be used in their raw state. Grate them and serve on lettuce with French dressing, flavored with anise seeds, carroway, fennel or dill.

To have potatoes turn remedial boil them with fennel or carroway seeds and serve with brown flour gravy.

Carrots served with anise seeds in a cream gravy, used in small quantities for a week or two, will prove conducive to the expelling of entezoa.

Steamed onions, served with finely chopped parsely, are of value in all pulmonary troubles.

Raw onions soaked in lemon juice for an hour, eaten in small quantities, with the last meal of the day, prove a mild dose against insomnia, and of value in chronic catarrh, stimulating the membrances.

Melons of all kinds, as long as they last, are best to start your evening meal with, as they tone up the digestives and clear the way for nourishing foods.

Casabas and Persian melons are of value in all kidney troubles and diabetes. Add to each meal three tablespoonfuls of raw, dextrinized rolled oats.

Combination salads are always in order; eaten with dry toast and a soft boiled egg, a meal is quite complete. Leave the partaking of any drink for an hour later.

Drinking before meals is perfectly proper, especially if preceding the partaking of solids at least half an hour.

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A very high potency for remedial purposes, especially in a run down condition and nervous troubles, where bromides and phosphates fail; take over-ripe grapes, freeze them thoroly (or ice them), then obtain the juice and heat slowly in a tight vessel. Eighty-five to a hundred degrees suffice. Sip slowly a wineglassful at a time. Use no other fruits or vegetables for several days; only dextrinized cereals or dough foods. The juice may be diluted with any quantity of *distilled* water.

There is a possibility even for the best of us to overdo a good thing when it comes to taking stimulants. As we go on with our tea and coffee, we develop the idea that it adds to our strength, failing to realize the harm we do to ourselves and others. Let up on it, make very weak tea and coffee and you will grow stronger in every way.

Avocadoes are coming in. They are a nut fruit and very rich. For this reason they should be used in small quantities, altho frequently. Spread upon toast as a butter, avocadoes will prove a meal in themselves. Mashed and worked into a dressing and poured over a salad, with biscuits or triscuits on the side, again a full meal can be made on avocadoes (Aligator pears).

Make it a point to get the thoroly ripened small fruits, or go where they grow and spend two weeks picking them, so as to get your fill.

As to pears be sure they are of a fine flavor. Use them very sparingly. The safer way, if for a curative purpose, is to bake them or use them stewed. Used over-ripe and frozen, the juice will prove very beneficial to invalids.

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Mangoes are more easily obtained in Eastern states because they come in from Florida, Cuba, Jamaica and other places. They also are of high value and should be used whenever and wherever they are obtainable. So as not to overdo it is best to garnish a salad with mango, or eat half of one for breakfast, with gruel, a biscuit or two on the side.

Blueberries are used effectively in all blood disorders, even syphilis.

Ripe gooseberries, eaten raw in small quantities, or as juice, even steamed and eaten with gluten bread, prove one of the most essential remedial agents in rheumatic troubles, gout and diabetes.

Fresh grated apples and stewed apples go well with dumplings, and prove good for the intestines.

Stewed plums with noodles are recommended to those who are otherwise costive. Twice a week is sufficient.

Like our Savior we may point the way to a better, simpler life, but we must not impose even the best of counsel, as it would interfere with designs and disrespect the God-given gift of free-agency or free choice, the means that draw lines of demarcation between man and beast.

The more superior we consider ourselves, all the more we are expected to set a good example, and prove the stand we take.

The best garment concealing our faults is modesty. She will cover a multitude of sins that once were but have eventually become eradicated.

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THE SIMPLE LIFE

Altho a great deal has been said and written on the subject of the simple life, and we all show great interest in the subject, for it has so much in store for us that is needful to understand, not enuf can be said to inspire and enthuse us in favor of its adoption. Some think it is well to follow the simple life just for a little while, to give nature a chance to adjust certain things that have been neglected by us, *a la confessional*, to admit our guilt, repent, and then go sinning again. Such is the way of the world, and many thrive under such form of psychologization. But it won't do for the majority, or the average man. As such we have to be thotful, and more just to nature's laws, if progress is to be encouraged, and nature assisted in the furtherance of higher developments, and help hasten the day of emancipation.

Not only our general health depends upon the food we eat, but our mental progress is gauged by the condition of our constitution. We observe this thruout the animal kingdom; we already discover it among the plant life, where environment, attention and localization play such an important part in the development of a higher and superior species.

Many a person's progress is retarded all because of the uncongeniality of environments and certain dispositions. Many great talents go to waste all because of lack of interest in the atmosphere they move in.

If conditions are such that we are compelled to make our choice in cafeterias and restaurants, we must make frequent changes in eating places, so as to at least get the various ways of preparing foods, and change of magnetism, for there is a great deal in it as to the

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hands that prepare our foods.

A little observation will reveal to us that the homeless man who is compelled to eat at diverse places keeps tolerably well. Even our home life calls for sociables among friends for the sake of a change, altho our cooking may be superior to others. We all the more appreciate our culinary department, and when we find ourselves wanting to improve as we go along, learning from others. Above all things we should realize the necessity of the simpler way in preparing our dishes, and compound them in a scientific manner, as well as prepare them daintily and tastily. All this comes to us as we show interest in the selecting and preparing of dishes. True, we do so much better when we have someone prepare dishes for us, as then the love waves and currents are released, and the food becomes charged with the finer forces in nature, calling out the hidden elements in the food which quicken the spirit in us for the electrons to develop in our nature.

The reason some of us feel hungry after a restaurant meal is because the food is largely mechanically prepared, charged with the machine revolution that baked, fired and steamed it.

If we cannot always get the things we should have let us get the next best thing. Furthermore, let us live up to the seasons and take advantage of the treasures nature offers us. Then, tho we may know no more, let us follow system; for breakfast, fruit, cereal and whatever drink appeals to us, altho we should do all our hot drinking immediately upon arising; for lunch, a meagre salad, toast, a soft boiled or poached egg will do; for dinner, we may have for salad whatever the market affords, and a boiled, steamed, baked and fired dish.

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BREATH

As to the organs of respiration in plants there are in general no others, except such as we have mentioned in our previous paper. But as is the case with all things of this world, however extremely dissimilar in nature they may be, there are similarities that command a great deal of thot, in fact, need a great deal of comparing, for it seems hard for the mind to determine to its own satisfaction and with certainly the point where one class of things properly ceases, and where the other class commences. This process of influxation, intermingling, or working and passing into each other, can be seen not only from one class to the other, but even with things of the same nature, as in minerals or in plants, and also in animals.

For example, let us take limestone. We shall see in it the most important gradations of transition and formation. This stone is originally a solid and hard stone, and differs but little in nature from that of flint or pebble. From this hardest state, it finally changes into a softness between it and clay, hardened to some degree, yet without any visible difference. Such changes from one kind to another are common in all minerals, so it is also with plants and animals. Examine for instance the many varieties of apples. Who is able to determine where one kind of tree commences and where it ceases? In the same way, the numerous kinds of vines must astonish and startle one. But who can tell where the vine begins its species and where it ends? And yet there are between each species continuous and perpetual transitions, i. e., one gradually merging into another; and there stands no species isolated by itself that is not in some natural and per-

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fectly proper way connected with one of its preceding and subsequent species. Such is the case with animals exactly. Examine all the varieties, races, kinds of one and the same species of animals, and who is able to assert and prove where a race begins, where it culminates, and where it ceases? Let us take a dog and attempt to decide where that form of animal begins, and where it ceases, and then fix the culminating point, showing with precision what dog is the most of a dog!

All these species, classes and races change and flow one into the other just as do the waves of the ocean. No one shall ever be able to determine and fix which of all the innumerable waves that disturb the surface of the great waters, is the first, the intermediate or the last. And of this even the most evoluted as well as involuted of mind will say, that neither the one is the first, nor another the middle or the last, for one wave follows another and merges into another, changing into the other, without becoming different from that which it was in its previous state, namely, *water;* but it no longer exists in the same place, for having turned out the previous wave from its place, it now floats in its position while another will follow it, driving that one again out of its place.

To have a better comprehension of this illustration and understand it more fully and accurately, draw a circle and divide it exactly into equal degrees. Now what benefit would it be if someone were to claim that this or that degree is the first? What is the use of arguing about which degree is the first where one is like that of another, and where it is all the same which one you take for the first. As one is like the other, within the same circle, and each one is separated from the other one by an equal space, we can in no way become wiser

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by such useless debating. Any one may be first, an hence we continue counting from the one selected, fo as soon as we have marked out the first, it will the come of itself, which is the last.

Exactly as in this case, so it is with the orbit o sphere of all things of manifestation. One class o things turns into another unperceived without an exact precision and continuity, and by virtue of thes transitions, we find plants that come very near th animal kingdom, for, behold, these plants have organs very much in common with the animals, resembling them in their action, for they will eat and consume lit- tle animals with the calyx of their blossom, eating skin and all, as we would term it. Such plants, because of their consumption of coarser and solid foods from with- out, must necessarily possess several inward stomachs and other organs of digestion, and some of them pos- sess, besides these particular little stomachs, which may be found just below the flower cup, still another principal or main stomach in the center part of the plant itself, and some again have them at the foot of the trunk or at the point where the plant rises from the ground. And when such a plant is supplied with such a stomach, then it must on the other hand be sup- plied with a lung as well, corresponding to the nature of the plant.

To better understand the necessity of this process of digestion, separation and assimilation, and its cor- responding breath capacity of plant life, we first cast a glance upon the breathing of animals. The animal does not merely breathe on account of the needed chemical process, but it breathes also preeminently for the reason of its partaking of foods of a solid and coarser nature so as to gain greater solidity in construction. So that

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e stomach, which is never far from the lung, may be ıtinually frotated, shaken and vibrated by the expan- n of the lungs, and the other organs connected by e arteries, it must be set into motion by friction or bbing that thereby the solid food may in some meas- e become stirred, so that by this process of friction rubbing the electric warmth, so necessary to diges- ın, may be produced.

We sometimes say, "I have deranged my stomach th some food," or "I have caught cold on my ɔmach." By this we mean to say that we have taken me food too coarse for the nature of our stomach and e activity of our lungs, or we have taken some food hich by virtue of its negative quality is insufficiently ɔstively electric and for this reason cannot be carried ıru the ordinary process of fermentation. For fer- ıentation positive electricity is absolutely necessary, ıd for this reason the process of fermentation itself nd of itself is nothing else but the condition of libera- on of electrism which as the principle of all organic fe exists in the cells of the organs like little flasks, hich bottled electricity, when raised by the interior orking of our organism, tears asunder those cells, and eing freed leap over either to the general positive lectricity of the air again or, if this liberation oc- urred in an animal as well as an animal-like plant, it hanges into a new essential, vital, nutritive substance n the cells of the organism of animal or plant. For he same reason as in the animal, we will always find espiratory organs or lungs in the plant, that it may be nabled to put into continual motion or friction or fro- ation the digestive organs of the plant.

It is hardly necessary, yet in place, to mention hat with some plants the *root* is more of an animal

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nature than the trunk or the plant itself. In these cases the root, just like a worm, turns up the interior of the ground around it, and digs and strikes everywhere in search of food, useful for the growth of the plant, and in that case you will also find organs of respiration in those parts where the plant expresses animal similarity. In warm and tropical climates we find that this animal likeness is more intelligently perceptible to the senses and furnishes ample material and proof to substantiate the truth of the results of keen observation and comparison.

Should some one be of the opinion that an extraordinarily powerful microscope will be serviceable in his investigation, revealing a better and more exact knowledge regarding plants, let him procure one, under the focus of which he may gaze at a mite greatly magnified, and he may rest assured that in a common plant. he will see nothing more than *pores of respiration*, larger and smaller ones, which are characteristic to every plant according to its kind. And if such an unduly diligent observer should think to see any momentary enlargements and movements or motions, then he should know, primarily, that such an appearance is in the first place due to an *optical illusion*, effected by the *great strain* upon the human eye, and in the second place by an impulsive passion, which is aroused by some irritability resulting from heaviness of blood. The blood rushing to the head causes the pupil of the eye to enlarge, thereby causing it to become more convex, and as a consequence, the contemplated object *seems* to enlarge, as likewise it diminishes when the blood becomes more steadily controlled, making the pupil of the eye less convex. Such a continued strain will necessarily reflect a contrasting appearance of the

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object, and in a measure it may seem as if the object itself had narrowed, which circumstance effects the student of nature insufficiently versed with the basic principle of life, with a condition of irritability, rendering the nervous system sensitive. And as the eyesight is more and more tried and strained, partly due to nervous afflictions, partly by intense reading of very small print and improper organic care of the body, as well as use of foods, unsuitable to studious minds, he becomes near-sighted and his investigations in matters of a scientific nature visionary and consequently valueless and erroneous as to the true solutions pertaining to the knowledge of life.

In our investigations it will be necessary to enjoy a sense condition equal to occasions engaged in, as our senses, unless well directed and controlled, are too liable to become deceptive, occasioning more error and fiction than mere confidence in statements of a nature more or less known to the mind. But, furthermore, such a momentous contraction or enlarging or expansion of a particle of lifeless plant may arise from the fact that the positive electricity, which is still perpetuative in a plant keeping its color and freshness, shows signs of sensitiveness as soon as an electric atom has taken its leave from some nearby plant cells, which gradually give up their electricity, thereby contracting their own form while escaping thru the little empty shell, husk or layer, and enlarge the latter a trifle by virtue of involuntary motion or vibration, continuing the process until all of the electricity has left the last cell. This process may thus become evident in a plant just cut or partly cut, broken, or bruised, resulting in withering, fading away or drooping. For it is thus that the plant loses its freshness because of the loss of

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electricity, which may be saved or the loss checked f
a time at least by putting the separate parts into wat
which not only counterbalances the electricity of
plant, but enables it to be nourished for some time, a
putting up with it as food continues to subsist upon
the same as if nourished by its roots, for a shorter
longer time, and will accustom itself to the water
electrically strong, but if poor it withers quickly.

IN THE GOSPELS

The more we consider the objects of sense as di
played by nature, all the more we give heed to the pr
gressive unfoldment of nature's magic touch, givi
thot to the growth of the grassblade as it points towar
the sky; to the petals of flowers as they call out ci
cumference; to the leaves of the trees as they move
virtue of the kisses from the breeze. It cannot esca
our mind to note the wisdom in all these products
the world of vision. Consider the living word of G
rather than books upon a shelf, turning our eyes aw
from the artifices of human hands, void of the promp
ings of an Infinite Masterhand. Comparing natu
and books, we at once perceive the difference,—a di
ference that grows alarmingly upon us.

We notice the human and all its kindred as if dus
covered,—we see man and men thrown together like
unto a heap of useless articles out of which something
is to come forth, a pile of material that momentarily
keeps one guessing how to best make use of the material
without stirring up the filth that has accumulated with
the numbers of beings now on the dump.

Considering the ordinary in nature, with the dis-
order of humankind, one realizes the necessity of this

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me Masterhand, which *created* nature, to come and create that thus man, too, may partake and enjoy e order of life. To this end God is needed, we need im now more than ever. Nature not only promises im, but reveals His power in its objects, while man is ill unconscious of the possibilities latent in him. ature calls out thru her objects all the trust imparted her, while man is hiding his light of understanding nder a bushel, as if afraid of his own light.

Nature unselfishly lavishes all her possessions ithout the thot of a reward, while man keeps and olds back, constantly reaching out towards things eiled by the distant future. Altho the good and use-ul are ever before him, his eyes are blind as were he eyes of Adam in the Garden of Eden. He saw not is possibilities there. A stranger showed him the distant lands, and the desire to possess them caused him to leave the land of his promise, only to find in the far-off country the land of thistles and briars. He was ashamed of himself, indeed, to take the word of another, and appeared as if naked of the *fruits of labor* before the Lord. He had grown dissatisfied with the comparative powers and went out to seek a lot, which only brot to him a meagre return of what he had long before enjoyed in a greater measure. Thus many a man, forgetting the real beauty in nature, paints an idol unto himself, and worships it as if superior to the nature he copied, and copied poorly.

How forcibly will the Commandments of Hamurapi and Moses resound in our ears as we say, "Thou shalt not make unto thyself any *graven* image or *likeness* of anything that is in the heaven above, or in the earth beneath, or in the waters under the earth, thou shalt not bow down to them, nor worship them." And

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yet we spend time and energy in acquiring innovations.

So God made man perfect, but *man* made unto himself many innovations. Man may return to *first principles* of nature and find God in every object of sense, and learn thru the living word of God, as given in nature, the origin, object and destiny of manifestation.

RECOLLECTIONS

Galileans were not Jews by any tribal ties. Tho by intermarriage of the relatives of Joseph and Mary the latter may thus have been drawn into closer relation with the House of David and by proxy added to the geneological tree, Jesus nevertheless remained the descendant of "the district of nations." Galilee, by virtue of its geneological location, has figured as a Gentile country, harboring tradesmen from the far east, the north, and the south, and proved a refuge to many schools of science and philosophy emanating from the west. Even as to language Galileans spoke the pure Aramaic, the language of the educated, while the Jews confined themselves to the vernacular, altho they understood Aramaic. The disciples, too, were largely Aramaeans, others were Greeks or Egyptians. It may be said that Galileans were cosmopolitan in the strictest terms, which accounts for their liberalism and freedom of thot, speech and deed. Peter's remonstrations in the courtyard and his discourse on the day of Pentecost betrayed his Galilean descent.

Whether the ancestors of Jesus were among the emigrants of Ezra's days, who came with the scribes appointed by King Cyrus to create a history for Israel, to conform with the general history of the world, or whether his forefathers had been absorbed in the

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Semitic tribe before or after, is of little importance, material at hand shows that His geneology reveals a wide range of ancestral relation among many nations. According to Scriptures (John VIII), Jesus was charged to be of Gentile extraction, saying—"Thou art a Cuthim." Cuthim—one that is of a foreign race, an alien, a stranger; a Persian colonist settled in Samaria, or trading there. Also, one who is like burning fire; a fireworshipper; a magian; a Zarathustrian. Cutha is a country in Persia. Out of it came the Cutheans, who formerly belonged to the inner part of Persia and Media. They are called in the Hebrew tongue, Cuthean; but in the Greek, Samaritan.—*Yehoshua.*

The real makers of civilization are the men who bring new forces and avail themselves of new resources. The principal aim of the human body is economy in the expenditure of energy. The first lesson it teaches us concerns the proper delegation of authority. No matter from what point instructions are received, the brain decides and then delegates the task to be done to that particular function designed to perform the task. The heart never attempts to breathe, the ear does not make an effort to see, the tongue to smell nor the stomach to carry blood from place to place. Everywhere the work is done by specialists. There is centralization; the body does not tolerate lines of divided authority. There is no indecision as regards what is to be done—each organ acts definitely and promptly.

Economic principles have a greater fascination for the human mind than is generally realized. It is such principles that men stand for, and popular interest in them helps to explain the place that great men hold in the public esteem.

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GRECIAN SCRIPTURES

SELECTION I

There is One Unknown Being, prior to all beings, exalted above all. He is the Author of all things, even of the ethereal sphere, and of all things below it.

He is Life, Counsel, and Light,—where three names all signify One Power; the same that drew all things, visible and invisible, out of nothing.

We will sing that eternal, wise, all-perfect Love, which brot order out of chaos. The empyrean, the deep Tartarus, the earth, the ocean, all that is, all that has been, and all that will be, was originally contained in His fruitful bosom.

He is the first and the last, the beginning and the end. All beings derive their origin from Him.

He is the Primeval Father, the Immortal Virgin, the Life, the Cause, the Energy of all things. There is One Only Power, One Only Lord, One Universal King.

There is One Eternal God, the cause of all things. He is the Divine Mind, the Infinite Wisdom, who brot matter out of chaos into order, and produced the world we see.

There is One Supreme Intelligence, who acts with order, proportion and design; the Source of all that is good and just. He is the Eternal Living Being; the most noble of all beings; distinct from matter, without extension, without division, without parts, without succession; who understands everything, and gives motion to all things, continuing Himself immovable.

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This is the genuine doctrine of the ancients, which has happily escaped the wreck of truth, and the rock of vulgar errors and poetic fables.

God is the Author of all things. He is too great to owe His existence to any other than Himself. Nothing is hidden from his sight. Night and slumber never weigh upon that Infinite Eye, which alone looks upon the truth. By Him we see; from Him we have all which we possess.

Giver of all good, Ordainer of all that is, and of all that happens, it is He who makes all, and who gives all. In Him are the beginning, the end, the measure, and the destiny, of every thing.

God is, by nature, the Father of men; and the best of men He calls His sons.

When we sin God does not turn from us. He is not angry. He never leaves us and consequently He does not return to us when we repent. All this is human, and quite foreign to the Divine.

We separate ourselves from God by departing from that course which is in harmony with His nature; we return to fellowship with God by restoring our original nature; and the act of our own return to God we ascribe to Him, as if He came back to us.

Thus honored by a knowledge of Thy righteous laws, we may be enabled to honor Thee, as feeble mortals should, and offer to Thee incessant hymns of praise.

For neither mortal nor immortal beings can be engaged in nobler service than celebrating the Divine Mind, which presides over all Nature.

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O thou Great Giver of all Blessings, preserve u from error! Remove all shadows from our minds, an enable us to follow the laws of that Eternal Reason b which Thou guidest the world.

SELECTION II

The One, better than intellect, from whom al things flow, and to whom they all ultimately tend, i The Good.

The universe belongs to the Deity, and He wil not neglect what is His own. He cannot be called a wise physician, who attends to the body in general, and not to particular parts. Nor do governors of cities, or masters of families, neglect small things.

Let us not then suppose that God, who is wisest of all, is less wise than men. He is the Shepherd of Mankind, taking the same care of them that a shepherd does of his sheep and oxen. He provides for all things. the smallest as well as the greatest.

As light and vision resemble the sun, but are not the sun, so truth and knowledge resemble the Good: which is Itself something more worthy of reverence.

He made the heavens and the earth. He is the Original Life and Force of all things, in the ethereal regions, upon the earth, and under the earth.

He is The Being, The Unity, The Good. He is pre-eminently the same in the invisible world that the sun is in this visible world. He is the Truth; and light is the reflection of His Truth. What light and sight are in the visible world, truth and intelligence are in the real, unchangeable world.

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He is the Architect of the World, the Father of the Universe, the Creator of Nature, the Sovereign Beauty, the Supreme Good, the Ruling Mind, which orders all things and penetrates all things.

The end and aim of all things should be to attain to the First Good; of which the visible sun is but the type, and this material world, with all its host of ministering spirits, is but the manifestation and the shadow.

As nothing is like the sun except thru solar influences, so nothing can resemble The Good except by an emanation of His Divine light into the soul.

God is simple and true in word and deed. He has never changed Himself, nor does He deceive others; neither by visions, nor discourse, nor the pomp of signs, nor when we sleep, nor when we wake.

Reflect that your own mind directs your body by its volitions, and you must be convinced that the Intelligence of the Universe disposes all things according to His pleasure.

Can you imagine that your eye is capable of discerning distant objects, and that the eye of God cannot at the same instant see all things? Or that while your mind can contemplate the affairs of distant countries, the Supreme Understanding cannot attend at once to all the affairs of the universe?

He who disposes and directs the Universe, the Source of all that is fair and good, who amid successive changes preserves the course of Nature unimpaired, to whose laws all beings are subject,—this Supreme Deity, tho Himself invisible, is manifestly seen in His magnificent operations.

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Such is the nature of the Divinity, that He sees all things, hears all things, is everywhere present, and constantly superintends all things.

Learn, then, from the things which are produced, to infer the existence of an Invisible Power, and to reverence the Divinity.

The Deity sees and hears all things, is everywhere present, and takes care of all things. If men believed this, they would abstain from all base actions, even in private; being persuaded that nothing they did could be unknown to God.

SELECTION III

Hail, Great King and Father! Thou who hast many names, but who art the Omnipotent One. Thou first of Immortals, Thou Sovereign of Nature, man is permitted to call upon Thee, and Thee I invoke.

All things that exist are Thy offspring, imperfect images of Thy being, echoes of Thy eternal voice. To Thee will I sing hymns, and praise Thee without ceasing.

The universe spread out above us, which seems to revolve round the earth, moves by Thy influence; at Thy command its motions are performed in silence.

The infinite variety of souls that inhabit the earth, the sea, and the ethereal regions are subject to Thy wise control. The thunders are launched, and the lightnings flash, from Thy powerful hand, and all Nature trembles. Thou governest all creation by unerring laws.

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The wicked disturb the harmonious course of things. They seek for happiness, but they do not comprehend Thy universal laws, which, by making them wise and good, would render them happy. They deviate from the path of what is beautiful and just, and recklessly pursue the objects that attract them; they pant after fame, they grasp at sordid treasures, they lust after pleasures that entice and deceive them. But Thou bringest order out of confusion, and guidest all to good.

And O grant me to be beautiful in soul! May all that I possess of outward things be in harmony with those within.

Grant, we beseech Thee, O Lord, the Giver and Guide of all reason, that we may always be mindful of the nature of the dignity, and of the privileges, wherewith Thou hast honored us; that we may act in all things as becomes free agents, to the subduing and governing of our passions, to the refining them from flesh and sense, and to the rendering them subservient to excellent purposes.

Grant us all Thy assistance in the forming and directing our judgment; and enlighten us with Thy truth, that we may discern those things which are really good, and having discovered them, may love them and cleave steadfastly to the same.

O God, grant me to have few things, and to stand in need of none. Grant whatever it is best for me to have.

Father, give us all good, whether we ask it of Thee or not; and avert from us all evil, tho we do not pray Thee to do so.

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And we pray Thee to disperse those mists which darken the eyes of our minds, that so we may have a perfect understanding, and know both God and man, and what is due each.

Thou God of all, infuse light into the souls of men, whereby they may be enabled to know what is the root whence all their evils spring, and by what means they may avoid them.

Teach me to think wisdom the only riches; and give me only so much wealth as a good and holy man could manage and enjoy.

SELECTION IV

When thou shalt have laid aside thy body, *thou* shalt rise, freed from mortality, and become an inhabitant of the kingly skies.

My body must descend to the place ordained, but my soul will not descend; being a thing immortal, *it* will ascend on high, where it will enter a heavenly abode.

Death does not differ at all from life.

Not by lamentations and mournful chants ought we to celebrate the funeral of a good man, but by hymns; for in ceasing to be numbered with mortals, he enters upon the heritage of a diviner life.

It is possible that there should be much happiness in this life; but there is great hope that after death every person may obtain what he most wishes for. This doctrine is not new, but has been known both to the Greeks and other nations.

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The body is a prison, from which the soul must be released before it can arrive at the knowledge of things real and immutable.

The soul of each of us is an immortal spirit, and goes to other immortals to give an account of its actions.

Can the soul be destroyed? No. But if, in this present life, it has shunned being governed by the body, and has governed itself within itself, and has separated from the body in a pure state, taking nothing sensual away with it, does it not then depart to that which resembles itself,—to the invisible, the divine, the wise, the immortal?

And on its arrival there, is it not freed from error, ignorance, fears, wild passions, and all other human evils? Does it not in truth pass the rest of its existence with the immortals?

Those who have lived a holy life, when they are freed from this earth, and set at large, as it were from a prison, will arrive at a pure abode above, and live without mortal bodies, thru all future time. They will arrive at habitations more beautiful than it is easy to describe.

The soul, which cannot die, merits all the moral and intellectual improvements we can possibly give it. A spirit, formed to live forever, should be making continual advances in virtue and wisdom. A well cultivated mind regards the body merely as a temporal prison. At death, such a soul is conducted by its invisible guardian to the heights of heavenly felicity, where it becomes the associate of the wise and good of all ages.

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Is it not strange, my friends, that after all I have said to convince you I am going to the society of the happy, you still think this body to be identical with me? Bury my lifeless body where you please; but do not mourn over it, as if it were any longer a part of me.

It would be wrong for me not to be grieved to die, if I did not think I should go to the wise and good, and dwell with men who have departed from this life, and are better than any who are here.

That I shall go to those who are perfectly good, I can assert positively, if I can assert anything of the kind, and be assured I hope to go and dwell among good men.

I entertain a good hope that something awaits those who die, and that it will be better for the good than for the evil; as has been said long ago.

SELECTION V

The wise man preserves in his own bosom the sacred flame which enlightens him, tho winds may blow and tempests roar without.

The wise man carries within him an unwritten but most divine law.

No man was ever truly great without divine inspiration.

Whatever good you do, ascribe it to God.

Statesmen and enthusiasts, who by their speeches incite men to noble deeds, are divinely inspired and possessed by the Divinity.

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Those who aspire after what is holy and pure shall have assistance from above.

A man should never pray for anything for himself, because every one is ignorant of what is really good for him.

Is there not need of much forethot in order that a person may not unconsciously pray for great evils to himself, while he thinks he is praying for good?

Prayer is the ardent turning of the soul toward God; not to ask any particular good, but Good itself,—the Universal Supreme Good.

We often mistake what is pernicious and dangerous for what is useful and desirable. Therefore, remain silent before God, till he removes the clouds from thy eyes, and enables thee to see, by the light He gives, what is really good; not what appears to thyself to be good.

The Divine Nature is not to be seduced by presents, like a corrupt judge. It would be a dreadful thing indeed, if the Divinity looked to gifts and sacrifices, and not to the soul.

To say that God is easily appeased is to compare Him to wolves or dogs, which are pacified by giving them a portion of the plunder.

Let no one who does not wish to become odious to God perpetrate, either by word or deed, any falsehood, or fraud, or adulteration in any thing, when calling on His name.

It is not life to live for one's self alone. Let us help one another.

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He who takes care of the universe has arranged all things for the safety and good of the whole. The most beautiful thing in human life is attainment to a resemblance of the Divine.

To speak the truth and perform good offices are two things that resemble God. Every man ought to speak and act with such perfect integrity, that no one could have reason to doubt his simple affirmation.

The perfectly just man would be he who should love justice for its own sake, not for the honors or advantages that attend it; who would be willing to pass for unjust, while he is practicing the most exact justice; who would not suffer himself to be moved by disgrace or distress, but would continue steadfast in the love of justice, not because it is pleasant, but because it is right. Justice ought to be pursued for itself, not for rewards to spring from it. Justice is the best reward to the soul.

If a just man happens to be in penury, or to be afflicted with disease, or any other seeming evils,—these things issue to him in something good, either while he is living, or else when he is dead; for he who earnestly endeavors to be just, and to practice virtue, is never neglected by God.

Therefore, whatever people may think of you, do that which you believe to be right. Be alike indifferent to censure or praise.

Tho we may have the power of language to describe, even to paint and depict the wonders of nature, still we but feebly attempt to convey what nature possesses and will forever retain.

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ODE TO DEITY

Oh, Thou Eternal One, whose presence bright
All space doth occupy, all motion guide—
Unchanged thru time's all devastating flight!
Thou only God! There is no God beside.
Being above all beings! Mighty One,
Who fill'st existence with Thyself alone—
Embracing all, supporting, ruling o'er—
Being whom we call God, and know no more.

In its sublime research, Philosophy
May measure out the ocean deep—may count
The sands, or the sun's rays—but, God, for Thee
There is no weight nor measure; none can mount
Up to Thy mysteries. Reason's bright spark,
Thou kindled by Thy light, in vain would try
To trace Thy counsels, infinite and dark;
And thot is lost, ere thot can soar so high,
Even like past moments in eternity.

A million torches lighted by Thy Hand,
Wander unwearied thru the blue abyss—
They own Thy Power, accomplish Thy command,
All gay with life, all eloquent with bliss.
What shall we call them? Piles of crystal light?
A glorious company of golden streams?
Lamps of celestial ether, burning bright?
Suns, lighting systems, with their joyous beams!
But Thou to these, art as the moon to night.

Yes, as a drop of water in the sea,
All this magnificence in Thee is lost!
What are ten thousand worlds, compared to Thee!
And what am I then? Heaven's unnumbered host

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Tho multiplied by myriads and arrayed
In all the glory of sublimest thot,
Is but an atom in the balance weighed
Against Thy greatness—is a cipher brot
Against Infinity! What am I then? Naught!

Naught? But the influence of Thy light divine,
Pervading worlds, hath reached my bosom too;
Yes! In my spirit doth Thy spirit shine,
As shines the sunbeam in a drop of dew.
Naught! But I live, and on hope's pinions fly
Eager toward Thy presence—for in Thee
I live and breathe, and dwell aspiring high,
Even to the throne of Thy divinity.
I am, O God! and surely Thou must be!

Thou art; directing, guiding all Thou art!
Direct my understanding then to Thee;
Control my spirit, guide my wandering heart;
Tho but an atom, midst immensity,
Still I am something fashioned by Thy hand.
I hold a middle rank, twixt heaven and earth,
On the last verge of mortal being stand.
Close to the realms where angels have their birth,
Just on the boundaries of the spirit land.

The chain of being is complete in me—
In me is matter's last gradation lost,
And the next step is spirit—Deity!
I can command the lightning—and am dust;
A monarch, and a slave—a worm—a God!
Whence came I here, and how? So marvellously
Constructed and conceived? Unknown! This clod
Lives surely thru some higher energy:
For, from itself alone, it could not be!

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Creator, yes! Thy wisdom and Thy word
Created me! Thou source of life and good!
Thou spirit of my spirit, and my God!
Thy light, Thy love, in their bright plentitude,
Filled me with an immortal soul to spring
Over the abyss of death; and bade it wear
The garments of eternal day and wing
Its heavenly flight beyond this little sphere,
Even to its source, to Thee, its author there.

Oh thots ineffable! Oh, visions blest!
Tho worthless our conceptions all of Thee,
Yet shall Thy shadowed image fill our breast,
And waft its homage to Thy Deity.
God! Thus alone my lowly thots can soar,
Thus seek Thy presence—Being wise and good.
Midst Thy vast works, admire, obey, adore;
And when the tongue is eloquent no more,
The soul shall speak in tears of gratitude!

Gabriel Romanowitch Derzhavin.

It is not natural to civilized man to enjoy the spectacle of destruction. Along with the perception of beauty or of strength goes always the perception of purpose. The human heart cries out at seeing anything balked of its natural and logical effect. To behold the plastic result of thousands of hours of effective human toil annihilated—set at naught—*wasted*—is an unpleasant experience to the normal man.

An historian is not merely a man who *knows* history, but a man who knows history and can *write* it. The truth is, most so-called historians of today are not historians at all, they are only students of history.

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MOTHER'S VOICE

Edited by Maria Rose Ruth Hilton

No Nation can rise above the level of its Womanhood

A MECHANICAL WORLD

Law and Order rule and reign thruout all the realms whether those of the material or ethereal worlds. A mechanical world then would naturally be governed by mechanical law, hence mind and matter must *balance* the scale here upon these mortal planes and man must not encroach upon nor borrow from the higher realms, knowledge which he does not possess except he uses those mental faculties which enable him to reason, discern and discriminate from a mechanical premise.

We are living in wonderful times; marvelous discoveries are being launched and more marvelous ones are about to be. One of the greatest mechanical devices ever invented is about to be given to the world. It will be a small disc-shaped instrument that can be worn upon the person and this instrument is so ingeniously constructed that a mere touch, or the calling of persons by name will make connection, bringing us into the presence of beings or they into our presence. embodied or disembodied.

Such mechanical devices will change the entire mechanical world and mankind will have a better understanding of the governing laws of life and all will know that even here in matter we are in the Eternal —in the presence of the Everabiding, Eternal, Everlasting God; and lo, and behold, the knowledge of the

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Lord doth fill the Earth as the waters cover the Sea.

To this end God endowed man with the greatest sense of all senses—common sense, enabling him to cope with existing conditions, no matter how complicated and involved they may be; for with the powers of mind and understanding he will pierce the density of matter; will rend the veils of illusion and delusion, conscious of the supreme fact that he has always been in the presence of God; for where else could he be, since all is God and God is all in ALL? And he, the accuser of the Saints of God, he that giveth preeminence to matter, shall be put down forever and ever. And there shall be no more sin, sickness, sorrow nor death—no need of sun, moon nor stars; for the Lord He is the Light thereof; and this is Life Eternal to *know* God.

THE FEMININE PRINCIPLE

The mediocre mind would have it that the first humanity on earth was of a low, ignorant type. If such were the case, how came the Gods, Goddesses, the Sages, the Saviors and the wise men of all the ages? And thru whom would the *Living Word* have found utterance? How could such be when God declared His work *good* and was pleased with His creation?

Was not man the reflection of God Himself? Was that not the purpose and object of creation that God-likeness might take root upon this planet to perpetuate the Father and Mother Principle of His Infinite Designs? Only so could the Divine Consciousness descend into the Consciousness of the Earth making it possible to "turn the desert into a paradise" thru the processes of evolution. Writers, historians, compilers, thru the

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ages have emphasized the masculine principle thruout their writings to the degree of utterly ignoring the feminine principle, until it would seem that the feminine principle did not figure in the plan of creation and had nothing to do in the promulgation of God's infinite designs. Such was the shortsightedness on the part of the dominant tendencies of man, yet such was perfectly natural since he represents the material, forceful, intellectual side and would certainly express in accordance with its *positive* characteristics; even to the weighing and measuring of everything thru their cold, calculating reason; and that women representing the intuitive principle, the within or innermost, would according to evolution be the last step in the ladder to evolve since that which was first enrolled would of necessity be the last to unroll.

Civilization rises and falls like the tides of the ocean, in circular spiral form, each round higher than the preceding one until at last the lower stratas are carried up and thru the heights where the accumulated dust of ages is swept away and man stands out upon a clear open space where he knows himself: knows life in its manifold aspects: knows God and all His infinite creations.

Because the world failed in the past to give recognition to the feminine principle of being is no excuse for its indifference today. The sins of the past cannot be righted by the wrongs of today: the ignorance of the past could be pardoned; but the ignorance of today cannot be overlooked. The light is too great, too clear; no one can hide behind that frail screen any longer. Everyone that breathes the breath of life has the ability to reason pro and con and certain facts are too obvious to pass unrecognized. In fact "the pear is ripe," said

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the Great Napoleon. Woman is calling out herself. All over the world there are movements in progress that are for the upliftment of woman; and the subject of eugenics, the higher education of mother, the preparation for a nobler, intelligent motherhood, is being sounded the world over. The "spirit of the times" is sweeping great waves of enlightenment abreast the whole word and what *joy* to have a *part* in the glorious work of restitution. What an *honor* and *blessing* to join with the *ascending* arc that is now rising to give the crown of perfection to the coming civilization, thus uniting our hands with the Great White Hands stretched out to us from the invisible as well as those upon all sides of this God-blest Continent and those across the Seas. Our good thot is carried to them on the sun-clothed waves of ether.

MOTHERHOOD

It would seem that if God were ever over-gracious, over-generous, over-abundant, it was when He created mother—the true mother-heart, mother-nature, constantly looks for objects upon whom she may bestow the treasures of her mind, her heart, her love, and for this reason it may often appear as if she were taken advantage of by the unworthy or perchance more wisely speaking, by those on the "outside." And such could naturally be the case where the heart-impulses are dominant and where mother does not stop to weigh and measure those spontaneous outbursts of her heart with her intelligence and understanding. But even so mother has not *robbed* herself; she has not *defrauded* any one else; she still has *plenty* and to *spare* and her greatest joy consists in being able to

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bless, to bestow blessings; thus enriching and increasing the welfare of those that surround her, increasing in greater fullness their joy, happiness and felicity.

Ah, yes, it would seem that God in creating motherhood imparted and bestowed upon her the vast treasures of His Own boundless limitless being, making her the *dispenser* of those treasures. Therefore, mother continues to be *mother*. It is her "meat and her drink" to sow, water and tend the various "gardens" of the Lord. It is her nature to give, to bestow and to impart all such blessings as enrich and beautify this mundane existence. For herself she asks nothing: she seeks not anything for herself; for she is not conscious of any *need*. She delights in the joy and happiness of those about her; she basks in the radiations of their happy hearts; she feeds and thrives upon the emanations of their contentment. Where peace, love and harmony reign, there mother rests in all illumination of absolute calm and repose, even as the Proverbs say, Chapter 31, so it is. Then let the motherhood of the present continue to shed a light and glory upon the motherhood of the future that *all may be well.*

It is from woman that we may expect a "new order of things." It is she that sways society, nations and the world. It is thru her determined thot for good that Saviors shall rise to save the race.

He who has not learned to subdue and control his senses is not only an enemy to himself, but by virtue of the uncontrolled elements attracts the undesirable ones to himself.

To know is better than not to know;
For what we sow we will surely grow.

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FREEDOM

In our yet untempered state we look longingly forward toward reaching the goal of our cherished hopes; toward the fulfillment of our dreams; the realization of our highest ideals; and naturally the pertinent question arises, "Why the delay; why the long waiting?" To answer the questions analytically would require too much time, but obviously speaking one may recognize at a glance many reasons as well as many causes that explain why *freedom* is not realized.

Nature is a plastic substance and is supposed to be governed and controlled by man's higher intelligence. Self-government, self-control, are essential steps on the way; breathing, exercising and dieting are most essential toward control and self-government; relaxation holds many "secret keys" that unlock the entrance to nature's golden stairway leading to the "Planes of Peace."

Pre-natal and ancestral tendencies hold down the heavy iron bar of fate, while atmospheres, conditions and environment all play a part, stifling and holding back the lofty, aspiring mind. Still, however fierce the battle; however great the struggle for the glorious victory of *freedom,* one may indeed venture all. The aspiring hungry soul longs for the lofty mountain heights, there to breathe the pure, ambient air; there to worship at nature's shrine; there to return to the simplicity and the sensibility of the little child basking in the joys of nature's impartial and unselfish love; for thru nature we enter the circle whose magnetic emanations draw us close to that Divine and Royal Blood uniting us once more with God—God, man and nature form a trinity, the power of which enables man

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to detach himself from persons and things where may enter the centre of his own being, where abid *GOD—peace,* and the *Angelic Host.*

Come up into the mountains—come up into the blu
Oh, friend down in the valley, the way is clear for yo
The path is full of perils, and devious, but your fe
May safely tread its windings, and reach to my
retreat.
The mountains, oh, the mountains! How all the
ambient air
Bends like a benediction, and all the soul is praye
How blithely on this summit the echoing wind's
refrain
Invites us to the mountains—God's eminent domain

Oh, soul below in valleys where aspirations rise
No higher than the plunging of water, the fowl tha
flies,
Come up into the mountains—come up into the blue
Leave weary leagues behind you the lowland's meaner
view,
The autumn's rotting verdure, the sapless grasses
browned;
Come where the snows are lilies that bloom the whole
year round;
Here in the subtile spirit of all these climbing hills.
Man may achieve his dreaming, and be the thing he
wills!

Some flaw there is in everything we see;
Perfection lives not save in our ideal.
What better proof of our divinity
Than that our dreams so far transcend the real.

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FEDERATOR

Edited by Nellie Wheelwright

STUDY OF MAN

In considering the *Slav* we are to remember that : represents the materially basic man in the Aryan, : white race. Altho considered as the true material ?pe does not mean to say that his spiritual and intel-ctual propensities are absent, low, or undeveloped. lowever well groomed, educated and refined nature laces him and classifies him among the physical or o-called elementary type. The physical propensities re the incentive to whatever trend of thot he may ıpply himself; in fact the operations of the physical ıase will be quite evident in the maze of spiritual and ntellectual acquisitions. Neither language nor special ıspiration will ever change what nature has fixed as ın absolute and necessary law to further the develop-ment of man. The Russian, Polite, Lithuanian, Czech and many more of the *Slav* tribes have the physical base in common, while all their differences are merely the struggle of either the spiritual or the intellectual aspiration; take away the latter and you see them as they are basically, for this reason we must seek and discover the standard of mental acquisitions and meas-ure the *Slavs* (with their diverse peoples, tongues and nations) accordingly. To consider each one of the *Slav* nations as to their demands and aspirations would be to judge them by the notions of a child, that asks for the impossible, because of lack of proper reason or good judgment. We must know the *Slav* according to na-ture's laws and developments. Not as he sees it and

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accordingly demands but the degree of mental development nature has allotted to him. With the knowledge of the *Slav* element in the diverse groups into which they are classified and the understanding of the laws of development, or anthropological unfoldment, we shall be able to devise ways and means that will invite the growth necessary unto balancement in the mental, and the approach to a mental equilibrium.

In considering the *Latin* we too have a few of nature's laws to consider, which to deny is equal to barring all further development. If we force upon nature impossibilities we invite entanglements which lead us into experiences that know of no time or limit, making it difficult for a tongue or nation to escape the penalty of self-imposed chaotic conditions, dragging a whole flock of peoples, tongues, or nations into sufferings that defy description. The Greek, Italian, Gallician and many more who make up the *Latin* stock are deprived of their real progress where the attempt is made to deny the real object of the spiritual base and where intellectual or physical aspirations are urged at the expense of the spiritual. No matter how much pressure is brot to bear on the intellectual or the physical, or both groups, the spiritual base with its propensities will always be in evidence. Still, all the application, instead of being of a constructive nature, will continue to prove destructive, because of the lack of an equilibrium in the mental. Nature has her rules to go by, and altho we may assist her, we cannot force her; yet we do force and impose upon her where we lack the understanding of scientific measures. And even where we can assist her we have to yield to rules and regulations allowing no deviation. No matter to whatever particular tongue the *Latin* may belong, and

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whatever the aspirations may be, when we sift it all down to principle we shall discover that one and all are prompted by the same incentive and believe themselves right, if by no other power than that of the mystic and even the divine right.

When we take into consideration the *Anglos* we find there the same mistake made at first as by all others. Because of the intellect established by nature *as a base* he is in hope of revolutionizing the whole world with his inventive and scientific genius. He would supplant the spiritual compass as well as the spiritual propensities. He would set aside the moral and the ethical, supplanting them by a code considered legal. He would do away with physical strength and substitute it all by the mechanical, even draw upon the atomic to the very limit of elementary powers and forces, he would deny the very marrow and bone that gives rise to the spirit of invention and carry the intellect into domains that make discoveries possible. Altho mental development is the aim of nature to disclose the treasure house of the Infinite, it is but the vehicle to convey, to transpose, to transfer the invisible into fields made visible, and in so doing reveal the line of demarcation between spirit and matter that mankind may comprehend the true purpose and object of creation, and have an understanding of what life has in store for us, what Eternity holds out to us. Thus each and every particular stock and group has its special part to perform in this great drama of life with its scenes and calls of Salvation, Redemption and Emancipation.

We may not be able to carry one another's burdens, but we can lighten them with a word of cheer.

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ADDENDA TO STUDY OF MAN

Thru some unforeseen incident in our earlier issue a few errors crept in which have caused some confusion, altho not very serious, nevertheless unpleasant as it invites criticism. The subject is that of the *Brown* and *Olive-Green* Races. In some of the articles they appear in the reverse. The correct interpretation is that the *Aetalonians* were the *Brown* race, some of whom escaped and landed in Egypt. They are known to history as the Atlantians; the continent submerged in the Atlantic is called by many writers *Atlantis*. Much has been written on the subject and much more has been said. Philology reveals that *Aeta* means *brown; Atla* also stands for a certain shade of brown, and that *Atlas* stood for *brown*, because the *earth in* larger areas appears in a certain *brown*. *Atlantis* was no doubt a continent made up of brown sandstone and brown soil. The same holds good of *Aetalonia*—the continent *brown* in color—populated by a brown people. The continent itself could not have been very large, but there must have been a long chain of islands, making possible communication with other continents with their chain of islands. The Aetalonians are said to have enjoyed a certain kind of civilization which they carried into Egypt. Of course their civilization cannot have a parallel to ours by reason of principles and laws God alone determines.

As to the *Malayans* they were the *Olive-Green* race that inhabited the small continent of the great Pacific, with a chain of islands great and small. *Mala* according to philology, and current in many Eastern languages, stands for a certain shade of *green*. The word still designates green among the Javan, Suma-

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n, Bonians, Fiji Islanders, altho in small numbers. continent itself must have had a rock formation oaching a shade of green in many of the Pacific ds, which are remnants of the continent. Then lmost endless variety of green thruout the greater ion of remaining islands testify of *Malaya*, the *n* continent, with its green tinted inhabitants. ends have it that they too manifested a certain form ivilization, but over-reached themselves. The con- nt proper was submerged, leaving portions here there, making it possible for scientists to trace its tence. The cataclysm overtaking the continent de it possible for some of the inhabitants to escape disaster in a most mysterious way; some going India, Philippines, the Japanese chain of islands, ers are said to have gone on and on until they uck the British islands, where they mixed and ngled as in the days of Cain.

In summing up the races we have the *Black*, rown, *Olive-Green, Dusk, Yellow, White or Aryan.*

The one who is convinced that when the time is ripe, we shall draw together in a *federation* the twelve tribes of the Aryan Race, and ever holds this thot, has come to an understanding of our relation to one another. Nothing but continued destruction will come out of bitterness and unkindness. All things can be made possible for the advancement of the Race thru the Federation of Nations.

When Socrates said, there was nothing good but knowledge and nothing evil but ignorance, he uttered an eternal truth that has been consistently disregarded.

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BIRTH OF THE RACE

Among the many marvels that modern science h
brot to light none is more wonderful and none mo
welcome, than that which defines the place of man
the scheme of nature—his origin and his kinship, phy
ical and intellectual, with the whole vast range of livi
things. It is made clear that the several races of ma
today represent the culminating stages of a branchi
series which connect back thru simpler and still mo
simple ancestral forms to the primary manifestatio
of life in the remote past.

As outlined by the researches of the naturalist, th
story of a race is simply told. It is observed that th
forms taken by the evolving life series were necessari
due largely to the environmental conditions und
which they developed—that a world of water molde
forms fitted to live and move in the water, that a worl
of land developed distinct types accommodated to th
conditions of land, and that an environment comprisin
both land and water brot into existence types adjuste
to both land and water. On the land there were furthe
adaptations to special conditions of the particula
environment. The inhabitants of the plains differe
essentially from the inhabitants of the forests, fo
while the one employed the four members of the bod
in locomotion, the other used the feet to walk and th
hands to climb and to do; and here is found the poin
of departure in the shaping up of the special being
called man. Fitness for higher things was determine
by the forest, for life among the branches and the
vines developed the grasping hand, and the hand made
man a possibility. The hands alone, however, were no

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sponsible for the full result, since had the race ntinued to dwell in the forest man would today be erely a simple, undeveloped denizen of the woodland. ie feet made the conquest of the earth possible. It assumed that by reason of some undetermined con-ngency, such as great increase in population, the pletion of the forest food supply, or other gradually veloping cause the children of the woodland cradle ere compelled to seek their fortunes in the open, and ie real struggle of existence began, the struggle that erfected man. The grasping hand freed from the orest and free to act independently of locomotion, led o the use of improvised implements in meeting foes, n preparing food, in constructing defenses and shel-ers, and finally to the shaping of tools, the initial step n the evolution of art, while the feet enabled their ossessors to move with freedom in the pursuit of aried callings. Thus the hands, with the aid of the eet directed by the rapidly developing brain, conquered he world.

Prolonged study of the available traces of man's origin and early movements as recorded in the book of books—the geological strata—has led to the view that the natal place of the race must be sought some-where in southern Asia or on the great islands of the southern seas. As conceived today the outward move-ments of the human pioneer from the primeval home were at first and for a long time hesitating and slow. New conditions had to be met and diversified obstacles overcome, the exigencies of existence tending to develop the capacities of both brain and hand, and new environ-ments to modify and emphasize the physical type of the isolated groups. We may think for example, of certain groups of pioneers as they ventured into the

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open turning their faces to the West, occupying the valleys, skirting the shores of inland seas, and climbing the intervening ranges until, in the fulness of time, the shores of the Atlantic were reached. Centers of population would develop at many points, and in western Europe traces of occupation recently uncovered date back to remote periods. From these centers expansion would take place in many directions. Not finding a passage to the western world beyond the shores of Britain, the population would from necessity spread to the east, where they would encounter other currents spreading to the north from the primeval home over the vast expanse of central Asia, these latter representing the great Mongol race which today comprises, with its many blends, the majority of humankind.—*Annual Report Smithsonian Institution.*

PURE SCIENCE

Is it not strange that many years ago Huxley, with his remarkable precision of thot and his admirable command of language, should have indicated his dissatisfaction with the terms "pure science" and "applied science," pointing out at the same time that what people call "applied science" is nothing but the application of pure science to particular classes of problems.

Because of the stupendous upheaval of the European war with its startling agencies of destruction—the product of both science and the industries—and because of the deplorable unpreparedness of our own country to defend itself against attack, there has been a great awakening of our people. They are being aroused to the vital importance of the products of science in the

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ıational defense. Arising out of this agitation comes growing appreciation of the importance of industrial cientific research, not only as an aid to military lefense but as an essential part of every industry in ime of peace. Industrial research conducted in accordınce with the principles of science is no new thing in \merica. Money expended in properly directed indusrial research, conducted on scientific principles, is sure o bring to the industries a most generous return.

While many concerns in America have now well-›rganized industrial research laboratories, particularly hose engaged in metallurgy and dependent upon chemcal processes, the manufacturers of our country as a ›hole have not yet learned of the benefits of industrial ;cientific research and how to avail themselves of it.

So much has been said and so much remains to be ;aid urging upon us the importance of scientific research conducted for the sake of utility and for increasing the convenience and comfort of mankind there is danger of losing sight of another form of research which has for its primary object none of these things.

The investigator in pure science may be likened to the explorer who discovers new continents or islands or hitherto unknown territory. He is continually seeking to extend the boundaries of knowledge.

The work of pure scientists is conducted without any utilitarian motive, for, as Huxley says, "That which stirs their pulses is the love of knowledge and the joy of discovery of the causes of things sung by the old poet—the supreme delight of extending the realm of law and order ever further toward the unattainable goals of the infinitely great and infinitely small,

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between which our little race of life is run." Wh a single discovery in pure science when considered wi reference to any particular branch of industry may r appear to be of appreciable benefit, yet when int preted by the industrial scientist, the contributions pure science as a whole become of incalculable value all industries.

I do not say this because a new incentive is necessa for the pure scientist, for in him there must be so of the divine spark and for him there is no high motive than the search for the truth itself. But sure this motive must be intensified by the knowledge th when the search is rewarded there is sure to be foun sooner or later, in the truth which has been discovere the seeds of future great inventions which will increa the comfort and convenience and alleviate the suffe ings of mankind.

When a master scientist does appear and has ma himself known by his discoveries then he should b provided with all the resources and facilities ar assistants that can be effectively employed so that th range of his genius will in no way be restricted for th want of anything which money can provide.

I would not restrict these workers in pure science t our great universities, for I believe they should b located also at our technical schools, even at those wit the most practical aims.

It was Michael Faraday, one of the greatest of th workers in pure science, who in the last century dis covered the principle of the dynamo-electric machine What is true of the electrical art is also true of all o the other arts and applied sciences. They are all based upon fundamental discoveries made by workers in pure

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cience, who were seeking only to discover the laws of ature and extend the realm of human knowledge.

By every means in our power, therefore, let us show ur appreciation of pure science, and let us forward he work of the pure scientists, for they are the advance uard of civilization. They point the way which we nust follow. Let us arouse the people of our country o the wonderful possibilities of scientific discovery and o the responsibility to support it which rests upon hem, and I am sure they will respond generously and effectively. Then I am confident that in the future the members of this institute, together with their colleagues in all of the other branches of engineering and applied science, as well as the physician and surgeon, by utilizing the discoveries of pure science yet to be made, will develop without number marvelous new agencies for the comfort and convenience of man, and for the alleviation of human suffering.—*Annual Report Smithsonian Institute.*

BORN ALIKE BUT DIFFERENT

Biologists quibble over names and definitions. Some use the word "heredity," not to name a "law" in the usual sense of the word, but only a concise and generalized expression of a long experience or of many observations,—but to express by a single word the combination of many causes or factors which make like beget like. These biologists think of heredity as a process, or influence, or a power. Some biologists include the law of variation within the law of heredity, and so on. No matter. Let us not trouble about the precise usage of terms, for there is none. Let us

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understand that we want to talk together about the facts and phenomena, and methods and causes and, perhaps, above all, about the significance in human life, of being born alike but different.

Heredity and variation: being born alike but different; two things or two phases of one thing; I know of no other thing in biology of more importance for human beings to understand, if they want to understand as much as they can of human life and of the unescapable natural conditions under which it must be lived.

It is about the conception, birth, and the outcome thru development, of human individuals with the significance of all this to human individuals, communities and races, I wish to write.

It is true and important as the first axiom—like never produces exactly alike. That is, while in gross the offspring are like their parents, who are like their own parents, and so on indefinitely backward, in kind or species and in race or breed, and are more like the members of their own particular stock or family than any others within the same species, in detail they are always different from their own parents and grand- and great-grandparents, and they always differ from each other. No two living beings are ever exactly alike, even if these individuals be twins. Biologists believe that no two organisms have ever been exactly alike, or will ever be exactly alike. No codfish was ever exactly alike any other codfish, nor any robin, or cow, or human being exactly like any other individual of its own species or breed or family. This is the biological fact, or law, of variation, as the statement that like produces like expresses the biological fact, or law, of variation, as the statement that

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ike produces like expresses the biological fact, or aw, of heredity.

But the most important reason for bracketing nimals and man together in this discussion is to emhasize the fact that conception, birth, development, ieredity and variation are all matters truly common o both animals—and, indeed, plants—and man, and hat we can no more escape—with exceptions to be ioted—the control and fateful determination in human ife of these things than animals or plants can. And ve are quite accustomed now, since biology and evolution have come to have a certain familiarity for us, thanks to the gradually widening form of general education, to accept the validity of the relation of these things to the determination of animal and plant life; or, as we might say, if we thot more of plants and animals as individuals and not as species, the relation of these things to the fate of individual plants and animals. Well, just so they have their close and unescapable relation to the fate of humans.

We shall want to examine a little more carefully this matter of heredity tending to make us, other animals as well as man, like our ancestors, and variation tending to make us unlike.

The biologist likes to work back to beginnings. So do the geologist and the physicist and the chemist. To the evolutionist, getting at the beginning is the absolute pre-requisite to getting at the evolutionary course and probable evolutionary fate of chemical elements, rocks, plants, animals, human beings, the earth and other planets, the sun and other stars, the universe. The evolutionist is the most aspiring of scientific men, for he studies the past and present primarily to become able to prophesy the future. And to prophesy

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is the ultimate aim of science. Let us then hitch ou wagon to the stars: let us call ourselves evolutionists

Biologists have a convenient single word to ex press the life history, from the beginning egg, thr development and maturity and senescence and, finally the death, of a single individual. The word is onto geny. As a running mate for this word, they hav another, to express the evolutionary history of a singl species or race, its beginning by sudden mutation o gradual transformation from another species, it evolutionary course and final fate, and its genealogic relation to other species or races. This word is phylo geny.

In the embryonic life of a child, that is in its earlier and, to most of us, hidden stages, from fertilized egg thru foetal development to time of birth, it does pass thru stages which pretty clearly reveal our funda mental evolutionary relationship to the lower animals. It passes thru stages, common, with characteristic variations, to the development of all mammals.

The pictures of the early embryos of various animals and man, showing them all so much alike that only trained student of embryology can confidently dis tinguish the general group of animals to which a given embryo belongs. By the time the human baby is born, it has got on so far in its development that it is well by all fish and monkey stages and is unmistakably and fascinatingly human. It is more than that; it is a human being of a given race, Negro or Mongolian or Indian or Caucasian.

Almost every animal individual begins as an egg. An egg is a single cell, made up of a little protoplasm, differentiated into a small central nuclear portion and a larger, distinguishably differing surrounding por-

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ion, together with a smaller or larger supply of food albuminious yolk), usually surrounding the protolasm, tho sometimes scattered thru it. Now, what he fertilized egg, which is a single cell produced by he fusion of two cells, first does in the way of developnent into a new complete individual, composed of housands or millions or billions of cells is to divide into wo. Then each of these two daughter cells,—which f course do not separate or move apart, as they do in he case of the formation of new individuals by the ission of a one-celled (Protozoan animal),—after rowing a little larger (sometimes as large as the arent egg-cell), divides into two; and then these four ells similarly divide, and so on until the developing gg is a small, usually spherical, mass of cells, usually imilar in appearance tho, with some animals, varying in size.

An interesting series of performances on the part, first of the one-celled egg, and then of the daughter cells, goes on in connection with all of this dividing. The result of them is to achieve a very precise division of the cell material, which affects nucleus as well as general cell protoplasm, and special elements in the nucleus, called chromosomes, as well as the undifferentiated rest of the nucleus. These chromosomes are broken-up bits of a special part, usually in threadlike shape, of the nuclear material, called chromatin (because it is especially easily and strongly colored by the stains used by cell students in their efforts to make visible the differentiation that exists in the cell structure).

Now these chromosomes are believed by most students of the mechanism of heredity to be the actual carriers of the hereditary potentialities of the new

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individual which is to develop from the egg. That they are supposed to be composed of actual physi unit representatives in the egg of the many traits structure, physiology, mentality, and even soul—if go to the logical extreme—which the developed in vidual will possess by virtue of inheritance. Of cour as they exist in the egg, they are not such traits, n in the slightest degree suggestive of them—no bo inherits any traits as traits, but because of the physical particles in, or composing, the chromosom such-and-such specific traits will develop and be po sessed by the new individual.—*Atlantic Monthly.*

FAITH

Faith is the dream that things known false are tru
Truth is our feeble vision in the dark;
Love, that supremest pleasure men pursue,
Is life's device to shield an undimmed spark.
Right is a thing of person and of season,
Justice the sagging of a rusty scale;
And we need only watch the cheater, Reason,
To see how man's last anchorage must fail.
Faith is a vision we must cling to still;
Truth is a God to serve altho we die.
Love is the dear controller of our will,
Justice and right must ring in every cry.
Tho reason let our craft drift out to sea,
Yet we shall find no truer guide than he.

—*Selected.*

No matter as to the source the ray of light comes to us just so it helps us to recognize the truth and assists us to go onward and upward.

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THE TRIUMPH OF PEACE

Benjamin Franklin opposed the adoption of the eagle as a national emblem when the first dollars were coined. He argued that it was a bird of war and of prey and that the United States was a confederation formed in the interest of peace. He said that the eagle was neither a sociable bird nor peacefully inclined, and that the hen, typifying production, or the dove the bird of peace, should be used instead.

When the Disarmament Conference met, however, the old idea of Franklin was revived, with the result that the Philadelphia mint coined in December 856,473 peace dollars from a new die, on which the eagle with spread wings is replaced by a dove on a mountain top holding an olive branch, which is struck by the rays of the sun. Under the dove appears the word "Peace." It is the present plan to coin 100,000,000 of the new peace dollars. The dove has triumphed over the eagle and the old order passes—*Selected.*

WORLD'S NECKLACE OF THOTS

The history of mankind is a history of more or less blind endeavors to conceive a common purpose in relation to which all men may live happily, and to create and develop a common consciousness and a common stock of knowledge which may serve and illuminate that purpose.

The term "God" stands for the Infinite Reality whence all things proceed and dissolve into, but owing to the limitation of our senses we can not comprehend the magnitude of this truth.

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A statesman has no right to go to his post o battle if he has not the certainty that he shall nc receive bullets from behind. He can face the bullet of the enemy, but he must not receive any from hi own country.

All over the world in even Neolithic times man kind was seeking to find knowledge and mastery, an where magic power might reside; everywhere indi vidual men were willing honestly or dishonestly to rul to direct, or to be the magic beings who would recon cile the confusions of the community.

Remember that everything in life is conditional Even so a blessing and even so a curse.

Slowly but surely the world is working upwar to the true ideal of a neighborhood of nations—a orderly community, where each nation shall be maste in its own house and where, nevertheless, the head of the various families shall join together to preven any breach of the peace likely to jeopardize the gen eral harmony.

God is immanent and man is at one with Him.

Common sense is the highest type of genius and by no means the least rare. So many influences and individuals are rocking the boat of civilization, that it is doubly important for us to teach and to show steadiness of purpose, steadiness of method, and steadiness of comprehension in dealing with problems as they arise to confront us.

The dog he may bark at the waxing moon;
The moon she just smiles and keeps her boon.
Be then like her, keep in Nature's tune;
Yea, loud-barking dogs meet fate and death soon.

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JULY

The heights of the season with *"plenty and to spare."* enjoy the Gifts of Heaven and Earth we must adhere to p combinations of foods. But even the best of us will make takes inviting all kinds of troubles. Again Nature is ready help and arrest *"Chemical Reaction,"* if we use the proper means in time.

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MAZ-DAZ-NAN

Olando G. Beeler, Editor

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DIAGNOSIS

Diagnosis familiarizes us with the fact that the body is the most intricate living mechanism, and yet in its component parts so wonderfully and correctly put together that nothing can be added, nor subtracted, except to care for it as nature has intended. We furthermore learn to know that all the component parts are not only submerged in a labyrinth of mentality but that the brain itself enjoys a centralization known as the mind, that mind uniting the physical and psychic factors unto higher ends, or objects. By virtue of the mind we are not only en rapport with the organic side of the body but we have the power to control the body at will, in as far as it lies within the province of natural laws. To the extent we impose upon Nature we suffer immediately, or, not until a long time after, according to the strength of our constitution; no two constitutions being exactly alike. To study the intricacy of the human constitution would require more than a lifetime,

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their demands. Such demands denied may result in many hardships, trials and sorrows. Many a man struggling in a certain altitude may thrive and be a success if he makes a change. Confined to a certain limited diet, one may suffer material and mental afflictions. which disperse like darkness before light, if change in diet is made and often a radical change.

Again there are those who are fanatics when it comes to body culture, relying upon their muscles, putting all their trust in the arm of flesh, yet only too often they fall prey to unnecessary suffering. Then there are those who think it a fad when counselled that exercise of a certain kind would pull them thru. We are all in need of better judgment, and must give thot to Nature and her almost endless variety of methods and means of application.

Diagnosis will reveal to us the fact that we can save ourselves the ordeals of sickness, and add many years to our life. True, most of us are guided by Nature and take to things very readily without any knowledge on our part as to the reason for certain selections, not only as to food, but as to environment. Others have to seek information and frequently try out, or experiment with themselves, before they strike the happy medium that will guide them thru the daily walks with safety.

Diagnosis brings us in touch with the laws of life and Nature, it discloses to us the many apparently complex matters, and sets us right. Knowledge of the laws of Nature surely spares us many an ache and pain, besides building character and creating a better disposition. Diagnosis does not confine itself to anatomy, it leads us to understand the powers of the mind and how to use them to good advantage. With the

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knowledge of the mind and the proper application we enter into the psychic state, which leads us into the spiritual realms of our being, and to psychologize all corresponding factors toward a higher realization of life, nursing faith, that faith which gives us assurance and confidence in God and in ourselves, a faith that reveals to us greater possibilities and leads us into channels of higher attainment and success.

BREATH AND BREATHING

We may know a great deal about Breath and Breathing theoretically, and talk as intelligently about it as a university professor on evolution, and still be at a loss how to apply our knowledge intelligently. To get results much depends upon our judgment.

We need to adjust our body so as to make it receptive to the breath currents intended for us and entering our nostrils. We need to know, feel and regulate the rhythm, if breathing is to be effective and leave a lasting result. We have to watch ourselves as we breathe and not force the currents either in or out. To get good results we do have to establish a rhythm and after a time change the rhythm as it comes to us; in fact, we should give our intuition some leeway at least, and not become too orthodox in our reasoning, for our reasoning may be tinged and colored by suggestions, only too frequently unreasonable.

True, in our study as a study, and our practices for cultural results, we determine *seven* counts for an inhalation, and count *seven* for an exhalation, and keep up such practice for three minutes at a time. When combined with various exercises the same rhythm is

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observed, altho an exercise never oversteps the three-minute limit.

Where special results are to be obtained, when breathing is to assist us in checking a fever or control and subdue a pain we have to add to our knowledge of breathing all that the mind is capable of, in which case the rhythm has to be adjusted accordingly. As a rule, we start by counting *four* in and *eight* out and after some rest we count *five* in and *ten* out, and so on, but without any forcing. And again we count *seven* in and perhaps *twenty-one* out, without growing tired, for good is only obtained where all such practices are taken *en leisure* and in a relaxed state.

In all breathing exercises much depends upon attitude, position of the body, ability to relax and give away to the promptings of the mind.

The well informed is always witty;
The trustworthy man is always gritty;
But the mind that's dull has its temper tried
And the envious one takes a poverty ride.

Physical control is based upon the control of the breath, breath being the first link that connects the human animal with earth life and the last one to break as he passes on.

The reason so little true altruism is practiced in this world is because man is looked upon as a mere transient, who comes today and may never be met with again in all eternity. Let us reverse our thought, in the hope of meeting one another face to face, as then alone we shall learn to exercise tactics meting out justice. "Yea, with the same measure ye shall mete shall be meted out unto you."

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SERMONETTES

If we but remember that the shortcomings we see in others, others see in us, we would take another look and with it discover the better side of human nature.

After all, we are only remembered by what we have done in word and deed.

Tho we may differ in our ways thruout the daily walks of life, we are nevertheless as closely interlinked as are the kingdoms of Nature.

God knows it all and to the extent we are at one with Him, we come to an understanding, realizing that there is no end to knowledge, for each realm reveals things heretofore unknown to us.

The more thankful we are for the little we know all the more enjoyment we get out of life, for humbleness is the means that opens the portals of heaven.

All the more we delve into Nature and acquaint ourselves with her marvelous workings, all the more we realize the presence of the Infinite Intelligence, and all the closer we come to God who is the Origin of all Intelligence.

We can discover only what already exists. Whenever we discover anything to an advantage we should be thankful for such a blessing.

Whatever there is hidden in existence is to be discovered by us that we may know the measure of our blessings.

A flyspecked window obstructs the view, and sin-specked souls can not be true.

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SEASON HINTS

August with its sultry days is upon us and milk as well as cream sour with the slightest change of weather.

The month of an untold variety of fruits and vegetables.

Berries are of exceptional value this month, because they contain largely concentrated sunshine.

Sliced peaches go well with waffles or biscuits and prove a panacea to a swollen or distended liver.

Rheumatic people should use white grapes, all others fare better on blue grapes.

A different fruit at each meal is well, but moderation must be observed lest we invite acidity.

Take a tablespoonful of rolled oats or wheat which help absorb the acids.

A fruit diet is wholesome and curative, but some cereal and stimulant should follow to neutralize the acids; still the rule of moderation should be observed. as the question is not how much stimulation we need to keep regular.

Raw corn used twice a day, just a cob at a time. will prove one of the best remedial agents in liver troubles. If hot corn is preferred put it into boiling water just for two minutes. Boiled corn should be strained, if the remedial properties are to effect the cure of a torpid liver.

Turnips are good in all pancreatic and bladder troubles.

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Beets are of particular value to the anemic, but should be used in their raw state. Grate them and serve on lettuce with French dressing, flavored with anise seeds, carroway, fennel or dill.

To have potatoes turn remedial boil them with fennel or carroway seeds and serve with brown flour gravy.

Carrots served with anise seeds in a cream gravy, used in small quantities for a week or two, will prove conducive to the expelling of entezoa.

Steamed onions, served with finely chopped parsely, are of value in all pulmonary troubles.

Raw onions soaked in lemon juice for an hour, eaten in small quantities, with the last meal of the day, prove a mild dose against insomnia, and of value in chronic catarrh, stimulating the membrances.

Melons of all kinds, as long as they last, are best to start your evening meal with, as they tone up the digestives and clear the way for nourishing foods.

Casabas and Persian melons are of value in all kidney troubles and diabetes. Add to each meal three tablespoonfuls of raw, dextrinized rolled oats.

Combination salads are always in order; eaten with dry toast and a soft boiled egg, a meal is quite complete. Leave the partaking of any drink for an hour later.

Drinking before meals is perfectly proper, especially if preceding the partaking of solids at least half an hour.

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A very high potency for remedial purposes, especially in a run down condition and nervous troubles. where bromides and phosphates fail; take over-ripe grapes, freeze them thoroly (or ice them), then obtain the juice and heat slowly in a tight vessel. Eighty-five to a hundred degrees suffice. Sip slowly a wineglassful at a time. Use no other fruits or vegetables for several days; only dextrinized cereals or dough foods. The juice may be diluted with any quantity of *distilled* water.

There is a possibility even for the best of us to overdo a good thing when it comes to taking stimulants. As we go on with our tea and coffee, we develop the idea that it adds to our strength, failing to realize the harm we do to ourselves and others. Let up on it, make very weak tea and coffee and you will grow stronger in every way.

Avocadoes are coming in. They are a nut fruit and very rich. For this reason they should be used in small quantities, altho frequently. Spread upon toast as a butter, avocadoes will prove a meal in themselves. Mashed and worked into a dressing and poured over a salad, with biscuits or triscuits on the side, again a full meal can be made on avocadoes (Aligator pears).

Make it a point to get the thoroly ripened small fruits, or go where they grow and spend two weeks picking them, so as to get your fill.

As to pears be sure they are of a fine flavor. Use them very sparingly. The safer way, if for a curative purpose, is to bake them or use them stewed. Used over-ripe and frozen, the juice will prove very beneficial to invalids.

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Mangoes are more easily obtained in Eastern states because they come in from Florida, Cuba, Jamaica and other places. They also are of high value and should be used whenever and wherever they are obtainable. So as not to overdo it is best to garnish a salad with mango, or eat half of one for breakfast, with gruel, a biscuit or two on the side.

Blueberries are used effectively in all blood disorders, even syphilis.

Ripe gooseberries, eaten raw in small quantities, or as juice, even steamed and eaten with gluten bread, prove one of the most essential remedial agents in rheumatic troubles, gout and diabetes.

Fresh grated apples and stewed apples go well with dumplings, and prove good for the intestines.

Stewed plums with noodles are recommended to those who are otherwise costive. Twice a week is sufficient.

Like our Savior we may point the way to a better, simpler life, but we must not impose even the best of counsel, as it would interfere with designs and disrespect the God-given gift of free-agency or free choice, the means that draw lines of demarcation between man and beast.

The more superior we consider ourselves, all the more we are expected to set a good example, and prove the stand we take.

The best garment concealing our faults is modesty. She will cover a multitude of sins that once were but have eventually become eradicated.

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THE SIMPLE LIFE

Altho a great deal has been said and written on the subject of the simple life, and we all show great interest in the subject, for it has so much in store for us that is needful to understand, not enuf can be said to inspire and enthuse us in favor of its adoption. Some think it is well to follow the simple life just for a little while, to give nature a chance to adjust certain things that have been neglected by us, *a la confessional*, to admit our guilt, repent, and then go sinning again. Such is the way of the world, and many thrive under such form of psychologization. But it won't do for the majority, or the average man. As such we have to be thotful, and more just to nature's laws, if progress is to be encouraged, and nature assisted in the furtherance of higher developments, and help hasten the day of emancipation.

Not only our general health depends upon the food we eat, but our mental progress is gauged by the condition of our constitution. We observe this thruout the animal kingdom; we already discover it among the plant life, where environment, attention and localization play such an important part in the development of a higher and superior species.

Many a person's progress is retarded all because of the uncongeniality of environments and certain dispositions. Many great talents go to waste all because of lack of interest in the atmosphere they move in.

If conditions are such that we are compelled to make our choice in cafeterias and restaurants, we must make frequent changes in eating places, so as to at least get the various ways of preparing foods, and change of magnetism, for there is a great deal in it as to the

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hands that prepare our foods.

A little observation will reveal to us that the homeless man who is compelled to eat at diverse places keeps tolerably well. Even our home life calls for sociables among friends for the sake of a change, altho our cooking may be superior to others. We all the more appreciate our culinary department, and when we find ourselves wanting to improve as we go along, learning from others. Above all things we should realize the necessity of the simpler way in preparing our dishes, and compound them in a scientific manner, as well as prepare them daintily and tastily. All this comes to us as we show interest in the selecting and preparing of dishes. True, we do so much better when we have someone prepare dishes for us, as then the love waves and currents are released, and the food becomes charged with the finer forces in nature, calling out the hidden elements in the food which quicken the spirit in us for the electrons to develop in our nature.

The reason some of us feel hungry after a restaurant meal is because the food is largely mechanically prepared, charged with the machine revolution that baked, fired and steamed it.

If we cannot always get the things we should have let us get the next best thing. Furthermore, let us live up to the seasons and take advantage of the treasures nature offers us. Then, tho we may know no more, let us follow system; for breakfast, fruit, cereal and whatever drink appeals to us, altho we should do all our hot drinking immediately upon arising; for lunch, a meagre salad, toast, a soft boiled or poached egg will do; for dinner, we may have for salad whatever the market affords, and a boiled, steamed, baked and fired dish.

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BREATH

As to the organs of respiration in plants there are in general no others, except such as we have mentioned in our previous paper. But as is the case with all things of this world, however extremely dissimilar in nature they may be, there are similarities that command a great deal of thot, in fact, need a great deal of comparing, for it seems hard for the mind to determine to its own satisfaction and with certainly the point where one class of things properly ceases, and where the other class commences. This process of influxation, intermingling, or working and passing into each other, can be seen not only from one class to the other, but even with things of the same nature, as in minerals or in plants, and also in animals.

For example, let us take limestone. We shall see in it the most important gradations of transition and formation. This stone is originally a solid and hard stone, and differs but little in nature from that of flint or pebble. From this hardest state, it finally changes into a softness between it and clay, hardened to some degree, yet without any visible difference. Such changes from one kind to another are common in all minerals, so it is also with plants and animals. Examine for instance the many varieties of apples. Who is able to determine where one kind of tree commences and where it ceases? In the same way, the numerous kinds of vines must astonish and startle one. But who can tell where the vine begins its species and where it ends? And yet there are between each species continuous and perpetual transitions, i. e., one gradually merging into another; and there stands no species isolated by itself that is not in some natural and per-

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fectly proper way connected with one of its preceding and subsequent species. Such is the case with animals exactly. Examine all the varieties, races, kinds of one and the same species of animals, and who is able to assert and prove where a race begins, where it culminates, and where it ceases? Let us take a dog and attempt to decide where that form of animal begins, and where it ceases, and then fix the culminating point, showing with precision what dog is the most of a dog!

All these species, classes and races change and flow one into the other just as do the waves of the ocean. No one shall ever be able to determine and fix which of all the innumerable waves that disturb the surface of the great waters, is the first, the intermediate or the last. And of this even the most evoluted as well as involuted of mind will say, that neither the one is the first, nor another the middle or the last, for one wave follows another and merges into another, changing into the other, without becoming different from that which it was in its previous state, namely, *water;* but it no longer exists in the same place, for having turned out the previous wave from its place, it now floats in its position while another will follow it, driving that one again out of its place.

To have a better comprehension of this illustration and understand it more fully and accurately, draw a circle and divide it exactly into equal degrees. Now what benefit would it be if someone were to claim that this or that degree is the first? What is the use of arguing about which degree is the first where one is like that of another, and where it is all the same which one you take for the first. As one is like the other, within the same circle, and each one is separated from the other one by an equal space, we can in no way become wiser

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by such useless debating. Any one may be first, and hence we continue counting from the one selected, for as soon as we have marked out the first, it will then come of itself, which is the last.

Exactly as in this case, so it is with the orbit or sphere of all things of manifestation. One class of things turns into another unperceived without any exact precision and continuity, and by virtue of these transitions, we find plants that come very near the animal kingdom, for, behold, these plants have organs very much in common with the animals, resembling them in their action, for they will eat and consume little animals with the calyx of their blossom, eating skin and all, as we would term it. Such plants, because of their consumption of coarser and solid foods from without, must necessarily possess several inward stomachs and other organs of digestion, and some of them possess, besides these particular little stomachs, which may be found just below the flower cup, still another principal or main stomach in the center part of the plant itself, and some again have them at the foot of the trunk or at the point where the plant rises from the ground. And when such a plant is supplied with such a stomach, then it must on the other hand be supplied with a lung as well, corresponding to the nature of the plant.

To better understand the necessity of this process of digestion, separation and assimilation, and its corresponding breath capacity of plant life, we first cast a glance upon the breathing of animals. The animal does not merely breathe on account of the needed chemical process, but it breathes also preeminently for the reason of its partaking of foods of a solid and coarser nature so as to gain greater solidity in construction. So that

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he stomach, which is never far from the lung, may be continually frotated, shaken and vibrated by the expansion of the lungs, and the other organs connected by the arteries, it must be set into motion by friction or rubbing that thereby the solid food may in some measure become stirred, so that by this process of friction or rubbing the electric warmth, so necessary to digestion, may be produced.

We sometimes say, "I have deranged my stomach with some food," or "I have caught cold on my stomach." By this we mean to say that we have taken some food too coarse for the nature of our stomach and the activity of our lungs, or we have taken some food which by virtue of its negative quality is insufficiently postively electric and for this reason cannot be carried thru the ordinary process of fermentation. For fermentation positive electricity is absolutely necessary, and for this reason the process of fermentation itself and of itself is nothing else but the condition of liberation of electrism which as the principle of all organic life exists in the cells of the organs like little flasks, which bottled electricity, when raised by the interior working of our organism, tears asunder those cells, and being freed leap over either to the general positive electricity of the air again or, if this liberation occurred in an animal as well as an animal-like plant, it changes into a new essential, vital, nutritive substance in the cells of the organism of animal or plant. For the same reason as in the animal, we will always find respiratory organs or lungs in the plant, that it may be enabled to put into continual motion or friction or frotation the digestive organs of the plant.

It is hardly necessary, yet in place, to mention that with some plants the *root* is more of an animal

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nature than the trunk or the plant itself. In these cases the root, just like a worm, turns up the interior of the ground around it, and digs and strikes everywhere in search of food, useful for the growth of the plant, and in that case you will also find organs of respiration in those parts where the plant expresses animal similarity. In warm and tropical climates we find that this animal likeness is more intelligently perceptible to the senses and furnishes ample material and proof to substantiate the truth of the results of keen observation and comparison.

Should some one be of the opinion that an extraordinarily powerful microscope will be serviceable in his investigation, revealing a better and more exact knowledge regarding plants, let him procure one, under the focus of which he may gaze at a mite greatly magnified, and he may rest assured that in a common plant. he will see nothing more than *pores of respiration*. larger and smaller ones, which are characteristic to every plant according to its kind. And if such an unduly diligent observer should think to see any momentary enlargements and movements or motions, then he should know, primarily, that such an appearance is in the first place due to an *optical illusion*, effected by the *great strain* upon the human eye, and in the second place by an impulsive passion, which is aroused by some irritability resulting from heaviness of blood. The blood rushing to the head causes the pupil of the eye to enlarge, thereby causing it to become more convex, and as a consequence, the contemplated object *seems* to enlarge, as likewise it diminishes when the blood becomes more steadily controlled, making the pupil of the eye less convex. Such a continued strain will necessarily reflect a contrasting appearance of the

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object, and in a measure it may seem as if the object itself had narrowed, which circumstance effects the student of nature insufficiently versed with the basic principle of life, with a condition of irritability, rendering the nervous system sensitive. And as the eyesight is more and more tried and strained, partly due to nervous afflictions, partly by intense reading of very small print and improper organic care of the body, as well as use of foods, unsuitable to studious minds, he becomes near-sighted and his investigations in matters of a scientific nature visionary and consequently valueless and erroneous as to the true solutions pertaining to the knowledge of life.

In our investigations it will be necessary to enjoy a sense condition equal to occasions engaged in, as our senses, unless well directed and controlled, are too liable to become deceptive, occasioning more error and fiction than mere confidence in statements of a nature more or less known to the mind. But, furthermore, such a momentous contraction or enlarging or expansion of a particle of lifeless plant may arise from the fact that the positive electricity, which is still perpetuative in a plant keeping its color and freshness, shows signs of sensitiveness as soon as an electric atom has taken its leave from some nearby plant cells, which gradually give up their electricity, thereby contracting their own form while escaping thru the little empty shell, husk or layer, and enlarge the latter a trifle by virtue of involuntary motion or vibration, continuing the process until all of the electricity has left the last cell. This process may thus become evident in a plant just cut or partly cut, broken, or bruised, resulting in withering, fading away or drooping. For it is thus that the plant loses its freshness because of the loss of

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electricity, which may be saved or the loss checked for a time at least by putting the separate parts into water, which not only counterbalances the electricity of the plant, but enables it to be nourished for some time, and putting up with it as food continues to subsist upon it the same as if nourished by its roots, for a shorter or longer time; and will accustom itself to the water if electrically strong, but if poor it withers quickly.

IN THE GOSPELS

The more we consider the objects of sense as displayed by nature, all the more we give heed to the progressive unfoldment of nature's magic touch, giving thot to the growth of the grassblade as it points towards the sky; to the petals of flowers as they call out circumference; to the leaves of the trees as they move by virtue of the kisses from the breeze. It cannot escape our mind to note the wisdom in all these products of the world of vision. Consider the living word of God rather than books upon a shelf, turning our eyes away from the artifices of human hands, void of the promptings of an Infinite Masterhand. Comparing nature and books, we at once perceive the difference,—a difference that grows alarmingly upon us.

We notice the human and all its kindred as if dust covered,—we see man and men thrown together like unto a heap of useless articles out of which something is to come forth, a pile of material that momentarily keeps one guessing how to best make use of the material without stirring up the filth that has accumulated with the numbers of beings now on the dump.

Considering the ordinary in nature, with the disorder of humankind, one realizes the necessity of this

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same Masterhand, which *created* nature, to come and *re*-create that thus man, too, may partake and enjoy the order of life. To this end God is needed, we need Him now more than ever. Nature not only promises Him, but reveals His power in its objects, while man is still unconscious of the possibilities latent in him. Nature calls out thru her objects all the trust imparted to her, while man is hiding his light of understanding under a bushel, as if afraid of his own light.

Nature unselfishly lavishes all her possessions without the thot of a reward, while man keeps and holds back, constantly reaching out towards things veiled by the distant future. Altho the good and useful are ever before him, his eyes are blind as were the eyes of Adam in the Garden of Eden. He saw not his possibilities there. A stranger showed him the distant lands, and the desire to possess them caused him to leave the land of his promise, only to find in the far-off country the land of thistles and briars. He was ashamed of himself, indeed, to take the word of another, and appeared as if naked of the *fruits of labor* before the Lord. He had grown dissatisfied with the comparative powers and went out to seek a lot, which only brot to him a meagre return of what he had long before enjoyed in a greater measure. Thus many a man, forgetting the real beauty in nature, paints an idol unto himself, and worships it as if superior to the nature he copied, and copied poorly.

How forcibly will the Commandments of Hamurapi and Moses resound in our ears as we say, "Thou shalt not make unto thyself any *graven* image or *likeness* of anything that is in the heaven above, or in the earth beneath, or in the waters under the earth, thou shalt not bow down to them, nor worship them." And

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yet we spend time and energy in acquiring innovations.

So God made man perfect, but *man* made unto himself many innovations. Man may return to *first principles* of nature and find God in every object of sense, and learn thru the living word of God, as given in nature, the origin, object and destiny of manifestation.

RECOLLECTIONS

Galileans were not Jews by any tribal ties. Tho by intermarriage of the relatives of Joseph and Mary the latter may thus have been drawn into closer relation with the House of David and by proxy added to the geneological tree, Jesus nevertheless remained the descendant of "the district of nations." Galilee, by virtue of its geneological location, has figured as a Gentile country, harboring tradesmen from the far east, the north, and the south, and proved a refuge to many schools of science and philosophy emanating from the west. Even as to language Galileans spoke the pure Aramaic, the language of the educated, while the Jews confined themselves to the vernacular, altho they understood Aramaic. The disciples, too, were largely Aramaeans, others were Greeks or Egyptians. It may be said that Galileans were cosmopolitan in the strictest terms, which accounts for their liberalism and freedom of thot, speech and deed. Peter's remonstrations in the courtyard and his discourse on the day of Pentecost betrayed his Galilean descent.

Whether the ancestors of Jesus were among the emigrants of Ezra's days, who came with the scribes appointed by King Cyrus to create a history for Israel, to conform with the general history of the world, or whether his forefathers had been absorbed in the

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Semitic tribe before or after, is of little importance, material at hand shows that His geneology reveals a wide range of ancestral relation among many nations. According to Scriptures (John VIII), Jesus was charged to be of Gentile extraction, saying—"Thou art a Cuthim." Cuthim—one that is of a foreign race, an alien, a stranger; a Persian colonist settled in Samaria, or trading there. Also, one who is like burning fire; a fireworshipper; a magian; a Zarathustrian. Cutha is a country in Persia. Out of it came the Cutheans, who formerly belonged to the inner part of Persia and Media. They are called in the Hebrew tongue, Cuthean; but in the Greek, Samaritan.—*Yehoshua.*

The real makers of civilization are the men who bring new forces and avail themselves of new resources. The principal aim of the human body is economy in the expenditure of energy. The first lesson it teaches us concerns the proper delegation of authority. No matter from what point instructions are received, the brain decides and then delegates the task to be done to that particular function designed to perform the task. The heart never attempts to breathe, the ear does not make an effort to see, the tongue to smell nor the stomach to carry blood from place to place. Everywhere the work is done by specialists. There is centralization; the body does not tolerate lines of divided authority. There is no indecision as regards what is to be done—each organ acts definitely and promptly.

Economic principles have a greater fascination for the human mind than is generally realized. It is such principles that men stand for, and popular interest in them helps to explain the place that great men hold in the public esteem.

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GRECIAN SCRIPTURES

SELECTION I

There is One Unknown Being, prior to all beings, exalted above all. He is the Author of all things, even of the ethereal sphere, and of all things below it.

He is Life, Counsel, and Light,—where three names all signify One Power; the same that drew all things, visible and invisible, out of nothing.

We will sing that eternal, wise, all-perfect Love, which brot order out of chaos. The empyrean, the deep Tartarus, the earth, the ocean, all that is, all that has been, and all that will be, was originally contained in His fruitful bosom.

He is the first and the last, the beginning and the end. All beings derive their origin from Him.

He is the Primeval Father, the Immortal Virgin, the Life, the Cause, the Energy of all things. There is One Only Power, One Only Lord, One Universal King.

There is One Eternal God, the cause of all things. He is the Divine Mind, the Infinite Wisdom, who brot matter out of chaos into order, and produced the world we see.

There is One Supreme Intelligence, who acts with order, proportion and design; the Source of all that is good and just. He is the Eternal Living Being; the most noble of all beings; distinct from matter, without extension, without division, without parts, without succession; who understands everything, and gives motion to all things, continuing Himself immovable.

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This is the genuine doctrine of the ancients, which has happily escaped the wreck of truth, and the rock of vulgar errors and poetic fables.

God is the Author of all things. He is too great to owe His existence to any other than Himself. Nothing is hidden from his sight. Night and slumber never weigh upon that Infinite Eye, which alone looks upon the truth. By Him we see; from Him we have all which we possess.

Giver of all good, Ordainer of all that is, and of all that happens, it is He who makes all, and who gives all. In Him are the beginning, the end, the measure, and the destiny, of every thing.

God is, by nature, the Father of men; and the best of men He calls His sons.

When we sin God does not turn from us. He is not angry. He never leaves us and consequently He does not return to us when we repent. All this is human, and quite foreign to the Divine.

We separate ourselves from God by departing from that course which is in harmony with His nature; we return to fellowship with God by restoring our original nature; and the act of our own return to God we ascribe to Him, as if He came back to us.

Thus honored by a knowledge of Thy righteous laws, we may be enabled to honor Thee, as feeble mortals should, and offer to Thee incessant hymns of praise.

For neither mortal nor immortal beings can be engaged in nobler service than celebrating the Divine Mind, which presides over all Nature.

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O thou Great Giver of all Blessings, preserve us from error! Remove all shadows from our minds, and enable us to follow the laws of that Eternal Reason by which Thou guidest the world.

SELECTION II

The One, better than intellect, from whom all things flow, and to whom they all ultimately tend, is The Good.

The universe belongs to the Deity, and He will not neglect what is His own. He cannot be called a wise physician, who attends to the body in general, and not to particular parts. Nor do governors of cities, or masters of families, neglect small things.

Let us not then suppose that God, who is wisest of all, is less wise than men. He is the Shepherd of Mankind, taking the same care of them that a shepherd does of his sheep and oxen. He provides for all things, the smallest as well as the greatest.

As light and vision resemble the sun, but are not the sun, so truth and knowledge resemble the Good; which is Itself something more worthy of reverence.

He made the heavens and the earth. He is the Original Life and Force of all things, in the ethereal regions, upon the earth, and under the earth.

He is The Being, The Unity, The Good. He is pre-eminently the same in the invisible world that the sun is in this visible world. He is the Truth; and light is the reflection of His Truth. What light and sight are in the visible world, truth and intelligence are in the real, unchangeable world.

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He is the Architect of the World, the Father of the Universe, the Creator of Nature, the Sovereign Beauty, the Supreme Good, the Ruling Mind, which orders all things and penetrates all things.

The end and aim of all things should be to attain to the First Good; of which the visible sun is but the type, and this material world, with all its host of ministering spirits, is but the manifestation and the shadow.

As nothing is like the sun except thru solar influences, so nothing can resemble The Good except by an emanation of His Divine light into the soul.

God is simple and true in word and deed. He has never changed Himself, nor does He deceive others; neither by visions, nor discourse, nor the pomp of signs, nor when we sleep, nor when we wake.

Reflect that your own mind directs your body by its volitions, and you must be convinced that the Intelligence of the Universe disposes all things according to His pleasure.

Can you imagine that your eye is capable of discerning distant objects, and that the eye of God cannot at the same instant see all things? Or that while your mind can contemplate the affairs of distant countries, the Supreme Understanding cannot attend at once to all the affairs of the universe?

He who disposes and directs the Universe, the Source of all that is fair and good, who amid successive changes preserves the course of Nature unimpaired, to whose laws all beings are subject,—this Supreme Deity, tho Himself invisible, is manifestly seen in His magnificent operations.

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Such is the nature of the Divinity, that He sees all things, hears all things, is everywhere present, and constantly superintends all things.

Learn, then, from the things which are produced, to infer the existence of an Invisible Power, and to reverence the Divinity.

The Deity sees and hears all things, is everywhere present, and takes care of all things. If men believed this, they would abstain from all base actions, even in private; being persuaded that nothing they did could be unknown to God.

SELECTION III

Hail, Great King and Father! Thou who hast many names, but who art the Omnipotent One. Thou first of Immortals, Thou Sovereign of Nature, man is permitted to call upon Thee, and Thee I invoke.

All things that exist are Thy offspring, imperfect images of Thy being, echoes of Thy eternal voice. To Thee will I sing hymns, and praise Thee without ceasing.

The universe spread out above us, which seems to revolve round the earth, moves by Thy influence; at Thy command its motions are performed in silence.

The infinite variety of souls that inhabit the earth, the sea, and the ethereal regions are subject to Thy wise control. The thunders are launched, and the lightnings flash, from Thy powerful hand, and all Nature trembles. Thou governest all creation by unerring laws.

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The wicked disturb the harmonious course of things. They seek for happiness, but they do not comprehend Thy universal laws, which, by making them wise and good, would render them happy. They deviate from the path of what is beautiful and just, and recklessly pursue the objects that attract them; they pant after fame, they grasp at sordid treasures, they lust after pleasures that entice and deceive them. But Thou bringest order out of confusion, and guidest all to good.

And O grant me to be beautiful in soul! May all that I possess of outward things be in harmony with those within.

Grant, we beseech Thee, O Lord, the Giver and Guide of all reason, that we may always be mindful of the nature of the dignity, and of the privileges, wherewith Thou hast honored us; that we may act in all things as becomes free agents, to the subduing and governing of our passions, to the refining them from flesh and sense, and to the rendering them subservient to excellent purposes.

Grant us all Thy assistance in the forming and directing our judgment; and enlighten us with Thy truth, that we may discern those things which are really good, and having discovered them, may love them and cleave steadfastly to the same.

O God, grant me to have few things, and to stand in need of none. Grant whatever it is best for me to have.

Father, give us all good, whether we ask it of Thee or not; and avert from us all evil, tho we do not pray Thee to do so.

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And we pray Thee to disperse those mists which darken the eyes of our minds, that so we may have a perfect understanding, and know both God and man, and what is due each.

Thou God of all, infuse light into the souls of men, whereby they may be enabled to know what is the root whence all their evils spring, and by what means they may avoid them.

Teach me to think wisdom the only riches; and give me only so much wealth as a good and holy man could manage and enjoy.

SELECTION IV

When thou shalt have laid aside thy body, thou shalt rise, freed from mortality, and become an inhabitant of the kingly skies.

My body must descend to the place ordained, but my soul will not descend; being a thing immortal, it will ascend on high, where it will enter a heavenly abode.

Death does not differ at all from life.

Not by lamentations and mournful chants ought we to celebrate the funeral of a good man, but by hymns; for in ceasing to be numbered with mortals, he enters upon the heritage of a diviner life.

It is possible that there should be much happiness in this life; but there is great hope that after death every person may obtain what he most wishes for. This doctrine is not new, but has been known both to the Greeks and other nations.

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The body is a prison, from which the soul must be released before it can arrive at the knowledge of things real and immutable.

The soul of each of us is an immortal spirit, and goes to other immortals to give an account of its actions.

Can the soul be destroyed? No. But if, in this present life, it has shunned being governed by the body, and has governed itself within itself, and has separated from the body in a pure state, taking nothing sensual away with it. does it not then depart to that which resembles itself,—to the invisible, the divine, the wise, the immortal?

And on its arrival there, is it not freed from error, ignorance, fears, wild passions, and all other human evils? Does it not in truth pass the rest of its existence with the immortals?

Those who have lived a holy life, when they are freed from this earth, and set at large, as it were from a prison, will arrive at a pure abode above, and live without mortal bodies, thru all future time. They will arrive at habitations more beautiful than it is easy to describe.

The soul, which cannot die, merits all the moral and intellectual improvements we can possibly give it. A spirit, formed to live forever, should be making continual advances in virtue and wisdom. A well cultivated mind regards the body merely as a temporal prison. At death, such a soul is conducted by its invisible guardian to the heights of heavenly felicity, where it becomes the associate of the wise and good of all ages.

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Is it not strange, my friends, that after all I have said to convince you I am going to the society of the happy, you still think this body to be identical with me? Bury my lifeless body where you please; but do not mourn over it, as if it were any longer a part of me.

It would be wrong for me not to be grieved to die, if I did not think I should go to the wise and good, and dwell with men who have departed from this life, and are better than any who are here.

That I shall go to those who are perfectly good, I can assert positively, if I can assert anything of the kind, and be assured I hope to go and dwell among good men.

I entertain a good hope that something awaits those who die, and that it will be better for the good than for the evil; as has been said long ago.

SELECTION V

The wise man preserves in his own bosom the sacred flame which enlightens him, tho winds may blow and tempests roar without.

The wise man carries within him an unwritten but most divine law.

No man was ever truly great without divine inspiration.

Whatever good you do, ascribe it to God.

Statesmen and enthusiasts, who by their speeches incite men to noble deeds, are divinely inspired and possessed by the Divinity.

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Those who aspire after what is holy and pure shall have assistance from above.

A man should never pray for anything for himself, because every one is ignorant of what is really good for him.

Is there not need of much forethot in order that a person may not unconsciously pray for great evils to himself, while he thinks he is praying for good?

Prayer is the ardent turning of the soul toward God; not to ask any particular good, but Good itself,—the Universal Supreme Good.

We often mistake what is pernicious and dangerous for what is useful and desirable. Therefore, remain silent before God, till he removes the clouds from thy eyes, and enables thee to see, by the light He gives, what is really good; not what appears to thyself to be good.

The Divine Nature is not to be seduced by presents, like a corrupt judge. It would be a dreadful thing indeed, if the Divinity looked to gifts and sacrifices, and not to the soul.

To say that God is easily appeased is to compare Him to wolves or dogs, which are pacified by giving them a portion of the plunder.

Let no one who does not wish to become odious to God perpetrate, either by word or deed, any falsehood, or fraud, or adulteration in any thing, when calling on His name.

It is not life to live for one's self alone. Let us help one another.

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He who takes care of the universe has arranged all things for the safety and good of the whole. The most beautiful thing in human life is attainment to a resemblance of the Divine.

To speak the truth and perform good offices are two things that resemble God. Every man ought to speak and act with such perfect integrity, that no one could have reason to doubt his simple affirmation.

The perfectly just man would be he who should love justice for its own sake, not for the honors or advantages that attend it; who would be willing to pass for unjust, while he is practicing the most exact justice; who would not suffer himself to be moved by disgrace or distress, but would continue steadfast in the love of justice, not because it is pleasant, but because it is right. Justice ought to be pursued for itself, not for rewards to spring from it. Justice is the best reward to the soul.

If a just man happens to be in penury, or to be afflicted with disease, or any other seeming evils,—these things issue to him in something good, either while he is living, or else when he is dead; for he who earnestly endeavors to be just, and to practice virtue, is never neglected by God.

Therefore, whatever people may think of you, do that which you believe to be right. Be alike indifferent to censure or praise.

Tho we may have the power of language to describe, even to paint and depict the wonders of nature, still we but feebly attempt to convey what nature possesses and will forever retain.

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ODE TO DEITY

Oh, Thou Eternal One, whose presence bright
All space doth occupy, all motion guide—
Unchanged thru time's all devastating flight!
Thou only God! There is no God beside.
Being above all beings! Mighty One,
Who fill'st existence with Thyself alone—
Embracing all, supporting, ruling o'er—
Being whom we call God, and know no more.

In its sublime research, Philosophy
May measure out the ocean deep—may count
The sands, or the sun's rays—but, God, for Thee
There is no weight nor measure; none can mount
Up to Thy mysteries. Reason's bright spark,
Thou kindled by Thy light, in vain would try
To trace Thy counsels, infinite and dark;
And thot is lost, ere thot can soar so high,
Even like past moments in eternity.

A million torches lighted by Thy Hand,
Wander unwearied thru the blue abyss—
They own Thy Power, accomplish Thy command,
All gay with life, all eloquent with bliss.
What shall we call them? Piles of crystal light?
A glorious company of golden streams?
Lamps of celestial ether, burning bright?
Suns, lighting systems, with their joyous beams!
But Thou to these, art as the moon to night.

Yes, as a drop of water in the sea,
All this magnificence in Thee is lost!
What are ten thousand worlds, compared to Thee!
And what am I then? Heaven's unnumbered host

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Tho multiplied by myriads and arrayed
In all the glory of sublimest thot,
Is but an atom in the balance weighed
Against Thy greatness—is a cipher brot
Against Infinity! What am I then? Naught!

Naught? But the influence of Thy light divine,
Pervading worlds, hath reached my bosom too;
Yes! In my spirit doth Thy spirit shine,
As shines the sunbeam in a drop of dew.
Naught! But I live, and on hope's pinions fly
Eager toward Thy presence—for in Thee
I live and breathe, and dwell aspiring high,
Even to the throne of Thy divinity.
I am, O God! and surely Thou must be!

Thou art; directing, guiding all Thou art!
Direct my understanding then to Thee;
Control my spirit, guide my wandering heart;
Tho but an atom, midst immensity,
Still I am something fashioned by Thy hand.
I hold a middle rank, twixt heaven and earth,
On the last verge of mortal being stand.
Close to the realms where angels have their birth,
Just on the boundaries of the spirit land.

The chain of being is complete in me—
In me is matter's last gradation lost,
And the next step is spirit—Deity!
I can command the lightning—and am dust;
A monarch, and a slave—a worm—a God!
Whence came I here, and how? So marvellously
Constructed and conceived? Unknown! This clod
Lives surely thru some higher energy:
For, from itself alone, it could not be!

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Creator, yes! Thy wisdom and Thy word
Created me! Thou source of life and good!
Thou spirit of my spirit, and my God!
Thy light, Thy love, in their bright plentitude,
Filled me with an immortal soul to spring
Over the abyss of death; and bade it wear
The garments of eternal day and wing
Its heavenly flight beyond this little sphere,
Even to its source, to Thee, its author there.

Oh thots ineffable! Oh, visions blest!
Tho worthless our conceptions all of Thee,
Yet shall Thy shadowed image fill our breast,
And waft its homage to Thy Deity.
God! Thus alone my lowly thots can soar,
Thus seek Thy presence—Being wise and good.
Midst Thy vast works, admire, obey, adore;
And when the tongue is eloquent no more,
The soul shall speak in tears of gratitude!

Gabriel Romanowitch Derzhavin.

It is not natural to civilized man to enjoy the spectacle of destruction. Along with the perception of beauty or of strength goes always the perception of purpose. The human heart cries out at seeing anything balked of its natural and logical effect. To behold the plastic result of thousands of hours of effective human toil annihilated—set at naught—*wasted*—is an unpleasant experience to the normal man.

An historian is not merely a man who *knows* history, but a man who knows history and can *write* it. The truth is, most so-called historians of today are not historians at all, they are only students of history.

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MOTHER'S VOICE

Edited by Maria Rose Ruth Hilton

No Nation can rise above the level of its Womanhood

A MECHANICAL WORLD

Law and Order rule and reign thruout all the realms whether those of the material or ethereal worlds. A mechanical world then would naturally be governed by mechanical law, hence mind and matter must *balance* the scale here upon these mortal planes and man must not encroach upon nor borrow from the higher realms, knowledge which he does not possess except he uses those mental faculties which enable him to reason, discern and discriminate from a mechanical premise.

We are living in wonderful times; marvelous discoveries are being launched and more marvelous ones are about to be. One of the greatest mechanical devices ever invented is about to be given to the world. It will be a small disc-shaped instrument that can be worn upon the person and this instrument is so ingeniously constructed that a mere touch, or the calling of persons by name will make connection, bringing us into the presence of beings or they into our presence, embodied or disembodied.

Such mechanical devices will change the entire mechanical world and mankind will have a better understanding of the governing laws of life and all will know that even here in matter we are in the Eternal —in the presence of the Everabiding, Eternal, Everlasting God; and lo, and behold, the knowledge of the

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Lord doth fill the Earth as the waters cover the Sea.

To this end God endowed man with the greatest sense of all senses—common sense, enabling him to cope with existing conditions, no matter how complicated and involved they may be; for with the powers of mind and understanding he will pierce the density of matter; will rend the veils of illusion and delusion, conscious of the supreme fact that he has always been in the presence of God; for where else could he be, since all is God and God is all in ALL? And he, the accuser of the Saints of God, he that giveth preeminence to matter, shall be put down forever and ever. And there shall be no more sin, sickness, sorrow nor death—no need of sun, moon nor stars; for the Lord He is the Light thereof; and this is Life Eternal to *know* God.

THE FEMININE PRINCIPLE

The mediocre mind would have it that the first humanity on earth was of a low, ignorant type. If such were the case, how came the Gods, Goddesses, the Sages, the Saviors and the wise men of all the ages? And thru whom would the *Living Word* have found utterance? How could such be when God declared His work *good* and was pleased with His creation?

Was not man the reflection of God Himself? Was that not the purpose and object of creation that God-likeness might take root upon this planet to perpetuate the Father and Mother Principle of His Infinite Designs? Only so could the Divine Consciousness descend into the Consciousness of the Earth making it possible to "turn the desert into a paradise" thru the processes of evolution. Writers, historians, compilers, thru the

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ages have emphasized the masculine principle thruout their writings to the degree of utterly ignoring the feminine principle, until it would seem that the feminine principle did not figure in the plan of creation and had nothing to do in the promulgation of God's infinite designs. Such was the shortsightedness on the part of the dominant tendencies of man, yet such was perfectly natural since he represents the material, forceful, intellectual side and would certainly express in accordance with its *positive* characteristics; even to the weighing and measuring of everything thru their cold, calculating reason; and that women representing the intuitive principle, the within or innermost, would according to evolution be the last step in the ladder to evolve since that which was first enrolled would of necessity be the last to unroll.

Civilization rises and falls like the tides of the ocean, in circular spiral form, each round higher than the preceding one until at last the lower stratas are carried up and thru the heights where the accumulated dust of ages is swept away and man stands out upon a clear open space where he knows himself: knows life in its manifold aspects: knows God and all His infinite creations.

Because the world failed in the past to give recognition to the feminine principle of being is no excuse for its indifference today. The sins of the past cannot be righted by the wrongs of today: the ignorance of the past could be pardoned; but the ignorance of today cannot be overlooked. The light is too great, too clear; no one can hide behind that frail screen any longer. Everyone that breathes the breath of life has the ability to reason pro and con and certain facts are too obvious to pass unrecognized. In fact "the pear is ripe," said

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the Great Napoleon. Woman is calling out herself. All over the world there are movements in progress that are for the upliftment of woman; and the subject of eugenics, the higher education of mother, the preparation for a nobler, intelligent motherhood, is being sounded the world over. The "spirit of the times" is sweeping great waves of enlightenment abreast the whole word and what *joy* to have a *part* in the glorious work of restitution. What an *honor* and *blessing* to join with the *ascending* arc that is now rising to give the crown of perfection to the coming civilization, thus uniting our hands with the Great White Hands stretched out to us from the invisible as well as those upon all sides of this God-blest Continent and those across the Seas. Our good thot is carried to them on the sun-clothed waves of ether.

MOTHERHOOD

It would seem that if God were ever over-gracious, over-generous, over-abundant, it was when He created mother—the true mother-heart, mother-nature, constantly looks for objects upon whom she may bestow the treasures of her mind, her heart, her love, and for this reason it may often appear as if she were taken advantage of by the unworthy or perchance more wisely speaking, by those on the "outside." And such could naturally be the case where the heart-impulses are dominant and where mother does not stop to weigh and measure those spontaneous outbursts of her heart with her intelligence and understanding. But even so mother has not *robbed* herself; she has not *defrauded* any one else; she still has *plenty* and to *spare* and her greatest joy consists in being able to

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bless, to bestow blessings; thus enriching and increasing the welfare of those that surround her, increasing in greater fullness their joy, happiness and felicity.

Ah, yes, it would seem that God in creating motherhood imparted and bestowed upon her the vast treasures of His Own boundless limitless being, making her the *dispenser* of those treasures. Therefore, mother continues to be *mother*. It is her "meat and her drink" to sow, water and tend the various "gardens" of the Lord. It is her nature to give, to bestow and to impart all such blessings as enrich and beautify this mundane existence. For herself she asks nothing: she seeks not anything for herself; for she is not conscious of any *need*. She delights in the joy and happiness of those about her; she basks in the radiations of their happy hearts; she feeds and thrives upon the emanations of their contentment. Where peace, love and harmony reign, there mother rests in all illumination of absolute calm and repose, even as the Proverbs say, Chapter 31, so it is. Then let the motherhood of the present continue to shed a light and glory upon the motherhood of the future that *all may be well.*

It is from woman that we may expect a "new order of things." It is she that sways society, nations and the world. It is thru her determined thot for good that Saviors shall rise to save the race.

He who has not learned to subdue and control his senses is not only an enemy to himself, but by virtue of the uncontrolled elements attracts the undesirable ones to himself.

To know is better than not to know;
For what we sow we will surely grow.

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FREEDOM

In our yet untempered state we look longingly forward toward reaching the goal of our cherished hopes; toward the fulfillment of our dreams; the realization of our highest ideals; and naturally the pertinent question arises, "Why the delay; why the long waiting?" To answer the questions analytically would require too much time, but obviously speaking one may recognize at a glance many reasons as well as many causes that explain why *freedom* is not realized.

Nature is a plastic substance and is supposed to be governed and controlled by man's higher intelligence. Self-government, self-control, are essential steps on the way; breathing, exercising and dieting are most essential toward control and self-government; relaxation holds many "secret keys" that unlock the entrance to nature's golden stairway leading to the "Planes of Peace."

Pre-natal and ancestral tendencies hold down the heavy iron bar of fate, while atmospheres, conditions and environment all play a part, stifling and holding back the lofty, aspiring mind. Still, however fierce the battle; however great the struggle for the glorious victory of *freedom*, one may indeed venture all. The aspiring hungry soul longs for the lofty mountain heights, there to breathe the pure, ambient air; there to worship at nature's shrine; there to return to the simplicity and the sensibility of the little child basking in the joys of nature's impartial and unselfish love; for thru nature we enter the circle whose magnetic emanations draw us close to that Divine and Royal Blood uniting us once more with God—God, man and nature form a trinity, the power of which enables man

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to detach himself from persons and things where he may enter the centre of his own being, where abideth *GOD—peace*, and the *Angelic Host.*

Come up into the mountains—come up into the blue!
Oh, friend down in the valley, the way is clear for you;
The path is full of perils, and devious, but your feet
May safely tread its windings, and reach to my retreat.
The mountains, oh, the mountains! How all the ambient air
Bends like a benediction, and all the soul is prayer!
How blithely on this summit the echoing wind's refrain
Invites us to the mountains—God's eminent domain!

Oh, soul below in valleys where aspirations rise
No higher than the plunging of water, the fowl that flies,
Come up into the mountains—come up into the blue;
Leave weary leagues behind you the lowland's meaner view,
The autumn's rotting verdure, the sapless grasses browned;
Come where the snows are lilies that bloom the whole year round;
Here in the subtile spirit of all these climbing hills.
Man may achieve his dreaming, and be the thing he wills!

Some flaw there is in everything we see;
Perfection lives not save in our ideal.
What better proof of our divinity
Than that our dreams so far transcend the real.

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FEDERATOR

Edited by Nellie Wheelwright

STUDY OF MAN

In considering the *Slav* we are to remember that he represents the materially basic man in the Aryan, or white race. Altho considered as the true material type does not mean to say that his spiritual and intellectual propensities are absent, low, or undeveloped. However well groomed, educated and refined nature places him and classifies him among the physical or so-called elementary type. The physical propensities are the incentive to whatever trend of thot he may apply himself; in fact the operations of the physical base will be quite evident in the maze of spiritual and intellectual acquisitions. Neither language nor special aspiration will ever change what nature has fixed as an absolute and necessary law to further the development of man. The Russian, Polite, Lithuanian, Czech and many more of the *Slav* tribes have the physical base in common, while all their differences are merely the struggle of either the spiritual or the intellectual aspiration; take away the latter and you see them as they are basically, for this reason we must seek and discover the standard of mental acquisitions and measure the *Slavs* (with their diverse peoples, tongues and nations) accordingly. To consider each one of the *Slav* nations as to their demands and aspirations would be to judge them by the notions of a child, that asks for the impossible, because of lack of proper reason or good judgment. We must know the *Slav* according to nature's laws and developments. Not as he sees it and

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accordingly demands but the degree of mental development nature has allotted to him. With the knowledge of the *Slav* element in the diverse groups into which they are classified and the understanding of the laws of development, or anthropological unfoldment, we shall be able to devise ways and means that will invite the growth necessary unto balancement in the mental, and the approach to a mental equilibrium.

In considering the *Latin* we too have a few of nature's laws to consider, which to deny is equal to barring all further development. If we force upon nature impossibilities we invite entanglements which lead us into experiences that know of no time or limit, making it difficult for a tongue or nation to escape the penalty of self-imposed chaotic conditions, dragging a whole flock of peoples, tongues, or nations into sufferings that defy description. The Greek, Italian, Gallician and many more who make up the *Latin* stock are deprived of their real progress where the attempt is made to deny the real object of the spiritual base and where intellectual or physical aspirations are urged at the expense of the spiritual. No matter how much pressure is brot to bear on the intellectual or the physical, or both groups, the spiritual base with its propensities will always be in evidence. Still, all the application, instead of being of a constructive nature, will continue to prove destructive, because of the lack of an equilibrium in the mental. Nature has her rules to go by, and altho we may assist her, we cannot force her; yet we do force and impose upon her where we lack the understanding of scientific measures. And even where we can assist her we have to yield to rules and regulations allowing no deviation. No matter to whatever particular tongue the *Latin* may belong, and

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whatever the aspirations may be, when we sift it all down to principle we shall discover that one and all are prompted by the same incentive and believe themselves right, if by no other power than that of the mystic and even the divine right.

When we take into consideration the *Anglos* we find there the same mistake made at first as by all others. Because of the intellect established by nature *as a base* he is in hope of revolutionizing the whole world with his inventive and scientific genius. He would supplant the spiritual compass as well as the spiritual propensities. He would set aside the moral and the ethical, supplanting them by a code considered legal. He would do away with physical strength and substitute it all by the mechanical, even draw upon the atomic to the very limit of elementary powers and forces, he would deny the very marrow and bone that gives rise to the spirit of invention and carry the intellect into domains that make discoveries possible. Altho mental development is the aim of nature to disclose the treasure house of the Infinite, it is but the vehicle to convey, to transpose, to transfer the invisible into fields made visible, and in so doing reveal the line of demarcation between spirit and matter that mankind may comprehend the true purpose and object of creation, and have an understanding of what life has in store for us, what Eternity holds out to us. Thus each and every particular stock and group has its special part to perform in this great drama of life with its scenes and calls of Salvation, Redemption and Emancipation.

We may not be able to carry one another's burdens, but we can lighten them with a word of cheer.

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ADDENDA TO STUDY OF MAN

Thru some unforeseen incident in our earlier issues a few errors crept in which have caused some confusion, altho not very serious, nevertheless unpleasant, as it invites criticism. The subject is that of the *Brown* and *Olive-Green* Races. In some of the articles they appear in the reverse. The correct interpretation is that the *Aetalonians* were the *Brown* race, some of whom escaped and landed in Egypt. They are known to history as the Atlantians; the continent submerged in the Atlantic is called by many writers *Atlantis*. Much has been written on the subject and much more has been said. Philology reveals that *Aeta* means *brown; Atla* also stands for a certain shade of brown, and that *Atlas* stood for *brown,* because the earth in larger areas appears in a certain *brown. Atlantis* was no doubt a continent made up of brown sandstone and brown soil. The same holds good of *Aetalonia*—the continent *brown* in color—populated by a brown people. The continent itself could not have been very large, but there must have been a long chain of islands, making possible communication with other continents with their chain of islands. The Aetalonians are said to have enjoyed a certain kind of civilization which they carried into Egypt. Of course their civilization cannot have a parallel to ours by reason of principles and laws God alone determines.

As to the *Malayans* they were the *Olive-Green* race that inhabited the small continent of the great Pacific, with a chain of islands great and small. *Mala* according to philology, and current in many Eastern languages, stands for a certain shade of *green.* The word still designates green among the Javan, Suma-

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trian, Bonians, Fiji Islanders, altho in small numbers. The continent itself must have had a rock formation approaching a shade of green in many of the Pacific islands, which are remnants of the continent. Then the almost endless variety of green thruout the greater portion of remaining islands testify of *Malaya*, the *green* continent, with its green tinted inhabitants. Legends have it that they too manifested a certain form of civilization, but over-reached themselves. The continent proper was submerged, leaving portions here and there, making it possible for scientists to trace its existence. The cataclysm overtaking the continent made it possible for some of the inhabitants to escape the disaster in a most mysterious way; some going into India, Philippines, the Japanese chain of islands, others are said to have gone on and on until they struck the British islands, where they mixed and mingled as in the days of Cain.

In summing up the races we have the *Black, Brown, Olive-Green, Dusk, Yellow, White or Aryan.*

The one who is convinced that when the time is ripe, we shall draw together in a *federation* the twelve tribes of the Aryan Race, and ever holds this thot, has come to an understanding of our relation to one another. Nothing but continued destruction will come out of bitterness and unkindness. All things can be made possible for the advancement of the Race thru the Federation of Nations.

When Socrates said, there was nothing good but knowledge and nothing evil but ignorance, he uttered an eternal truth that has been consistently disregarded.

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BIRTH OF THE RACE

Among the many marvels that modern science has brot to light none is more wonderful and none more welcome, than that which defines the place of man in the scheme of nature—his origin and his kinship, physical and intellectual, with the whole vast range of living things. It is made clear that the several races of man today represent the culminating stages of a branching series which connect back thru simpler and still more simple ancestral forms to the primary manifestations of life in the remote past.

As outlined by the researches of the naturalist, the story of a race is simply told. It is observed that the forms taken by the evolving life series were necessarily due largely to the environmental conditions under which they developed—that a world of water molded forms fitted to live and move in the water, that a world of land developed distinct types accommodated to the conditions of land, and that an environment comprising both land and water brot into existence types adjusted to both land and water. On the land there were further adaptations to special conditions of the particular environment. The inhabitants of the plains differed essentially from the inhabitants of the forests, for while the one employed the four members of the body in locomotion, the other used the feet to walk and the hands to climb and to do; and here is found the point of departure in the shaping up of the special being called man. Fitness for higher things was determined by the forest, for life among the branches and the vines developed the grasping hand, and the hand made man a possibility. The hands alone, however, were not

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responsible for the full result, since had the race continued to dwell in the forest man would today be merely a simple, undeveloped denizen of the woodland. The feet made the conquest of the earth possible. It is assumed that by reason of some undetermined contingency, such as great increase in population, the depletion of the forest food supply, or other gradually developing cause the children of the woodland cradle were compelled to seek their fortunes in the open, and the real struggle of existence began, the struggle that perfected man. The grasping hand freed from the forest and free to act independently of locomotion, led to the use of improvised implements in meeting foes, in preparing food, in constructing defenses and shelters, and finally to the shaping of tools, the initial step in the evolution of art, while the feet enabled their possessors to move with freedom in the pursuit of varied callings. Thus the hands, with the aid of the feet directed by the rapidly developing brain, conquered the world.

Prolonged study of the available traces of man's origin and early movements as recorded in the book of books—the geological strata—has led to the view that the natal place of the race must be sought somewhere in southern Asia or on the great islands of the southern seas. As conceived today the outward movements of the human pioneer from the primeval home were at first and for a long time hesitating and slow. New conditions had to be met and diversified obstacles overcome, the exigencies of existence tending to develop the capacities of both brain and hand, and new environments to modify and emphasize the physical type of the isolated groups. We may think for example, of certain groups of pioneers as they ventured into the

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open turning their faces to the West, occupying the valleys, skirting the shores of inland seas, and climbing the intervening ranges until, in the fulness of time, the shores of the Atlantic were reached. Centers of population would develop at many points, and in western Europe traces of occupation recently uncovered date back to remote periods. From these centers expansion would take place in many directions. Not finding a passage to the western world beyond the shores of Britain, the population would from necessity spread to the east, where they would encounter other currents spreading to the north from the primeval home over the vast expanse of central Asia, these latter representing the great Mongol race which today comprises, with its many blends, the majority of humankind.—*Annual Report Smithsonian Institution.*

PURE SCIENCE

Is it not strange that many years ago Huxley, with his remarkable precision of thot and his admirable command of language, should have indicated his dissatisfaction with the terms "pure science" and "applied science," pointing out at the same time that what people call "applied science" is nothing but the application of pure science to particular classes of problems.

Because of the stupendous upheaval of the European war with its startling agencies of destruction—the product of both science and the industries—and because of the deplorable unpreparedness of our own country to defend itself against attack, there has been a great awakening of our people. They are being aroused to the vital importance of the products of science in the

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national defense. Arising out of this agitation comes a growing appreciation of the importance of industrial scientific research, not only as an aid to military defense but as an essential part of every industry in time of peace. Industrial research conducted in accordance with the principles of science is no new thing in America. Money expended in properly directed industrial research, conducted on scientific principles, is sure to bring to the industries a most generous return.

While many concerns in America have now well-organized industrial research laboratories, particularly those engaged in metallurgy and dependent upon chemical processes, the manufacturers of our country as a whole have not yet learned of the benefits of industrial scientific research and how to avail themselves of it.

So much has been said and so much remains to be said urging upon us the importance of scientific research conducted for the sake of utility and for increasing the convenience and comfort of mankind there is danger of losing sight of another form of research which has for its primary object none of these things.

The investigator in pure science may be likened to the explorer who discovers new continents or islands or hitherto unknown territory. He is continually seeking to extend the boundaries of knowledge.

The work of pure scientists is conducted without any utilitarian motive, for, as Huxley says, "That which stirs their pulses is the love of knowledge and the joy of discovery of the causes of things sung by the old poet—the supreme delight of extending the realm of law and order ever further toward the unattainable goals of the infinitely great and infinitely small,

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between which our little race of life is run." While a single discovery in pure science when considered with reference to any particular branch of industry may not appear to be of appreciable benefit, yet when interpreted by the industrial scientist, the contributions of pure science as a whole become of incalculable value to all industries.

I do not say this because a new incentive is necessary for the pure scientist, for in him there must be some of the divine spark and for him there is no higher motive than the search for the truth itself. But surely this motive must be intensified by the knowledge that when the search is rewarded there is sure to be found, sooner or later, in the truth which has been discovered, the seeds of future great inventions which will increase the comfort and convenience and alleviate the sufferings of mankind.

When a master scientist does appear and has made himself known by his discoveries then he should be provided with all the resources and facilities and assistants that can be effectively employed so that the range of his genius will in no way be restricted for the want of anything which money can provide.

I would not restrict these workers in pure science to our great universities, for I believe they should be located also at our technical schools, even at those with the most practical aims.

It was Michael Faraday, one of the greatest of the workers in pure science, who in the last century discovered the principle of the dynamo-electric machine. What is true of the electrical art is also true of all of the other arts and applied sciences. They are all based upon fundamental discoveries made by workers in pure

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science, who were seeking only to discover the laws of nature and extend the realm of human knowledge.

By every means in our power, therefore, let us show our appreciation of pure science, and let us forward the work of the pure scientists, for they are the advance guard of civilization. They point the way which we must follow. Let us arouse the people of our country to the wonderful possibilities of scientific discovery and to the responsibility to support it which rests upon them, and I am sure they will respond generously and effectively. Then I am confident that in the future the members of this institute, together with their colleagues in all of the other branches of engineering and applied science, as well as the physician and surgeon, by utilizing the discoveries of pure science yet to be made, will develop without number marvelous new agencies for the comfort and convenience of man, and for the alleviation of human suffering.—*Annual Report Smithsonian Institute.*

BORN ALIKE BUT DIFFERENT

Biologists quibble over names and definitions. Some use the word "heredity," not to name a "law" in the usual sense of the word, but only a concise and generalized expression of a long experience or of many observations,—but to express by a single word the combination of many causes or factors which make like beget like. These biologists think of heredity as a process, or influence, or a power. Some biologists include the law of variation within the law of heredity, and so on. No matter. Let us not trouble about the precise usage of terms, for there is none. Let us

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understand that we want to talk together about the facts and phenomena, and methods and causes and. perhaps, above all, about the significance in human life, of being born alike but different.

Heredity and variation: being born alike but different; two things or two phases of one thing; I know of no other thing in biology of more importance for human beings to understand, if they want to understand as much as they can of human life and of the unescapable natural conditions under which it must be lived.

It is about the conception, birth, and the outcome thru development, of human individuals with the significance of all this to human individuals, communities and races, I wish to write.

It is true and important as the first axiom—like never produces exactly alike. That is, while in gross the offspring are like their parents, who are like their own parents, and so on indefinitely backward, in kind or species and in race or breed, and are more like the members of their own particular stock or family than any others within the same species, in detail they are always different from their own parents and grand- and great-grandparents, and they always differ from each other. No two living beings are ever exactly alike, even if these individuals be twins. Biologists believe that no two organisms have ever been exactly alike, or will ever be exactly alike. No codfish was ever exactly alike any other codfish, nor any robin, or cow, or human being exactly like any other individual of its own species or breed or family. This is the biological fact, or law, of variation, as the statement that like produces like expresses the biological fact, or law, of variation, as the statement that

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like produces like expresses the biological fact, or law, of heredity.

But the most important reason for bracketing animals and man together in this discussion is to emphasize the fact that conception, birth, development, heredity and variation are all matters truly common to both animals—and, indeed, plants—and man, and that we can no more escape—with exceptions to be noted—the control and fateful determination in human life of these things than animals or plants can. And we are quite accustomed now, since biology and evolution have come to have a certain familiarity for us, thanks to the gradually widening form of general education, to accept the validity of the relation of these things to the determination of animal and plant life; or, as we might say, if we thot more of plants and animals as individuals and not as species, the relation of these things to the fate of individual plants and animals. Well, just so they have their close and unescapable relation to the fate of humans.

We shall want to examine a little more carefully this matter of heredity tending to make us, other animals as well as man, like our ancestors, and variation tending to make us unlike.

The biologist likes to work back to beginnings. So do the geologist and the physicist and the chemist. To the evolutionist, getting at the beginning is the absolute pre-requisite to getting at the evolutionary course and probable evolutionary fate of chemical elements, rocks, plants, animals, human beings, the earth and other planets, the sun and other stars, the universe. The evolutionist is the most aspiring of scientific men, for he studies the past and present primarily to become able to prophesy the future. And to prophesy

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is the ultimate aim of science. Let us then hitch our wagon to the stars: let us call ourselves evolutionists.

Biologists have a convenient single word to express the life history, from the beginning egg, thru development and maturity and senescence and, finally, the death, of a single individual. The word is ontogeny. As a running mate for this word, they have another, to express the evolutionary history of a single species or race, its beginning by sudden mutation or gradual transformation from another species, its evolutionary course and final fate, and its genealogic relation to other species or races. This word is phylogeny.

In the embryonic life of a child, that is in its earlier and, to most of us, hidden stages, from fertilized egg thru foetal development to time of birth, it does pass thru stages which pretty clearly reveal our fundamental evolutionary relationship to the lower animals. It passes thru stages, common, with characteristic variations, to the development of all mammals.

The pictures of the early embryos of various animals and man, showing them all so much alike that only trained student of embryology can confidently distinguish the general group of animals to which a given embryo belongs. By the time the human baby is born, it has got on so far in its development that it is well by all fish and monkey stages and is unmistakably and fascinatingly human. It is more than that; it is a human being of a given race, Negro or Mongolian or Indian or Caucasian.

Almost every animal individual begins as an egg. An egg is a single cell, made up of a little protoplasm, differentiated into a small central nuclear portion and a larger, distinguishably differing surrounding por-

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tion, together with a smaller or larger supply of food (albuminious yolk), usually surrounding the protoplasm, tho sometimes scattered thru it. Now, what the fertilized egg, which is a single cell produced by the fusion of two cells, first does in the way of development into a new complete individual, composed of thousands or millions or billions of cells is to divide into two. Then each of these two daughter cells,—which of course do not separate or move apart, as they do in the case of the formation of new individuals by the fission of a one-celled (Protozoan animal),—after growing a little larger (sometimes as large as the parent egg-cell), divides into two; and then these four cells similarly divide, and so on until the developing egg is a small, usually spherical, mass of cells, usually similar in appearance tho, with some animals, varying in size.

An interesting series of performances on the part, first of the one-celled egg, and then of the daughter cells, goes on in connection with all of this dividing. The result of them is to achieve a very precise division of the cell material, which affects nucleus as well as general cell protoplasm, and special elements in the nucleus, called chromosomes, as well as the undifferentiated rest of the nucleus. These chromosomes are broken-up bits of a special part, usually in threadlike shape, of the nuclear material, called chromatin (because it is especially easily and strongly colored by the stains used by cell students in their efforts to make visible the differentiation that exists in the cell structure).

Now these chromosomes are believed by most students of the mechanism of heredity to be the actual carriers of the hereditary potentialities of the new

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individual which is to develop from the egg. That is, they are supposed to be composed of actual physical unit representatives in the egg of the many traits of structure, physiology, mentality, and even soul—if we go to the logical extreme—which the developed individual will possess by virtue of inheritance. Of course, as they exist in the egg, they are not such traits, nor in the slightest degree suggestive of them—no body inherits any traits as traits, but because of these physical particles in, or composing, the chromosomes, such-and-such specific traits will develop and be possessed by the new individual.—*Atlantic Monthly.*

FAITH

Faith is the dream that things known false are true;
Truth is our feeble vision in the dark;
Love, that supremest pleasure men pursue,
Is life's device to shield an undimmed spark.
Right is a thing of person and of season,
Justice the sagging of a rusty scale;
And we need only watch the cheater, Reason,
To see how man's last anchorage must fail.
Faith is a vision we must cling to still;
Truth is a God to serve altho we die.
Love is the dear controller of our will,
Justice and right must ring in every cry.
Tho reason let our craft drift out to sea,
Yet we shall find no truer guide than he.

—*Selected.*

No matter as to the source the ray of light comes to us just so it helps us to recognize the truth and assists us to go onward and upward.

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THE TRIUMPH OF PEACE

Benjamin Franklin opposed the adoption of the eagle as a national emblem when the first dollars were coined. He argued that it was a bird of war and of prey and that the United States was a confederation formed in the interest of peace. He said that the eagle was neither a sociable bird nor peacefully inclined, and that the hen, typifying production, or the dove the bird of peace, should be used instead.

When the Disarmament Conference met, however, the old idea of Franklin was revived, with the result that the Philadelphia mint coined in December 856,473 peace dollars from a new die, on which the eagle with spread wings is replaced by a dove on a mountain top holding an olive branch, which is struck by the rays of the sun. Under the dove appears the word "Peace." It is the present plan to coin 100,000,000 of the new peace dollars. The dove has triumphed over the eagle and the old order passes—*Selected.*

WORLD'S NECKLACE OF THOTS

The history of mankind is a history of more or less blind endeavors to conceive a common purpose in relation to which all men may live happily, and to create and develop a common consciousness and a common stock of knowledge which may serve and illuminate that purpose.

The term "God" stands for the Infinite Reality whence all things proceed and dissolve into, but owing to the limitation of our senses we can not comprehend the magnitude of this truth.

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A statesman has no right to go to his post of battle if he has not the certainty that he shall not receive bullets from behind. He can face the bullets of the enemy, but he must not receive any from his own country.

All over the world in even Neolithic times mankind was seeking to find knowledge and mastery, and where magic power might reside; everywhere individual men were willing honestly or dishonestly to rule to direct, or to be the magic beings who would reconcile the confusions of the community.

Remember that everything in life is conditional. Even so a blessing and even so a curse.

Slowly but surely the world is working upward to the true ideal of a neighborhood of nations—an orderly community, where each nation shall be master in its own house and where, nevertheless, the heads of the various families shall join together to prevent any breach of the peace likely to jeopardize the general harmony.

God is immanent and man is at one with Him.

Common sense is the highest type of genius and by no means the least rare. So many influences and individuals are rocking the boat of civilization, that it is doubly important for us to teach and to show steadiness of purpose, steadiness of method, and steadiness of comprehension in dealing with problems as they arise to confront us.

The dog he may bark at the waxing moon;
The moon she just smiles and keeps her boon.
Be then like her, keep in Nature's tune;
Yea, loud-barking dogs meet fate and death soon.

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OCTOBER

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Use Disinfectants now to insure health and longevity. Cathartics and Lubricants are in order to carry off accumulations. If we only would follow advice and use disinfectants and lubricants, we would have eliminated most of our troubles.

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MAZ-DAZ-NAN

Olando G. Beeler, Editor

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DIAGNOSIS

As repeatedly stated, the study of Diagnosis not only reveals to us the organic operations of the body and probable diseases, we also learn to understand the vehicles of the mind to a far greater degree than phrenology, physiognomy and other kindred studies reveal—at least we are able to reduce everything to a minimum of Nature's Laws.

We readily concede that certain constitutions enjoy perfect health by virtue of genetic laws determined during gestation. The majority of mankind are less fortunate. To these the study of Diagnosis is essential to health and happiness.

Those who enjoy good health by nature may lack, and often do, higher mental development. To advance, and bridge over difficult passages, it is necessary that they, too, familiarize themselves with Diagnosis. Health is one thing and mental development another.

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Again, there are those who enjoy mentality to an exceptional degree, but such is often at the expense of the health of the body. To balance up, the knowledge of Diagnosis as revealed in Mazdaznan is absolutely necessary.

We need to know that prevention is better than a cure, altho a cure is necessary where there are impositions, acute or chronic. Acute troubles are of a passing nature, and may be climatic, due to fluctuations, or contagion. Change of altitude is the best remedy. Where a trouble is of a chronic nature, due to prenatal or provincial influence, a radical change in one's method of living is required.

The first aid to arresting disease is a disinfectant. Permanganate of Potash, diluted in sufficient water to a light color of lavender or pink, administered in wineglassful doses every half hour, hour, and lastly, every three hours thereafter, brings relief. In some cases such disinfecting may be followed by Aromatic Spirits of Ammonia, one teaspoonful to a tumblerful of water. As copious movements are necessary, in most cases a large dose of Aromatic Cascara may be taken, followed by two glasses of water, followed by another dose six hours later. *Before* each meal a small teaspoonful of Saleratus in a tumblerful of cold water will help to neutralize acids. Neither Saleratus nor Ammonia interfere with Permanganate of Potash, therefore, the latter may be taken in order to keep the system in a sanitary state.

Where fruits disagree, that is, cause acidity, it is best to discard them and take to vegetables readily digested. Where vegetables cause acidity it will be found that the way of preparation has much to do with it. Cabbage,

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cauliflower, kale, brussels sprouts, kolrabi, for example, should not be fired. Small quantities of either should be scalded, cooled, then prepared as a salad with French dressing, will prove palatable.

Cereals should never be used in large quanties. Gruels of all kinds are to be recommended. Breadstuffs are to be discarded and when used in our daily menu we should see to it that it is the best bread procurable, if we cannot make our own bread, which is almost impossible, owing to our time being too valuable.

Yet, wherever it is possible, we should give our attention to wholesome bread. The idea that it must be whole wheat bread does not hold good, tho unfermented bread is conceded the only kind to indulge in.

The most baneful dualism that has afflicted the mind of man is the separation of thinker from worker, or leisure from labor, of culture from utility, of art from industry, of ideal from actual. Such separation may have been necessary in the evolution of primitive social groups, but it ignored the ultimate law, that the strength of the wolf is the pack.

Man's work should possess four qualifications: each should be self-chosen, health-giving, educative, and a source of satisfaction and happiness. Most children choose their occupations blindly. When it is understood that three-fourths of the men in industry today are badly placed, the importance of the discovery of aptitude will be seen; and when thru right vocational guidance youth shall be assisted in the wise choice of a career there will be a huge addition to production and what is more to human happiness.

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SERMONETTES

We may change with time but the Laws of Nature remain the same, proving that we need to come up to them.

The more we make ourselves happy the happier all the world appears to us.

A calamity howler is never an asset to society but a hindrance to advancement.

The Prodigal Son in his day recognized the statistic fact that "In my Father's House there is plenty and to spare," and we have far more today to point to, if we remain posted.

A man who is in debt should not speculate until he has first met his obligations.

Some people are apt to forget the hand that fed them when in need, little dreaming that the end is not yet, and the time may come when they shall regret.

He who trusts in God, irrespective of the avalanches destroying his handiwork, knows that illusions are phenomenal, still the Spirit cannot be put out of the Universe.

Every entity is eternal and when out of sight it moves in regions beyond mortal reach.

Those who would pass their kind out of this terrestrial sphere dig a hole for themselves—body and mind.

I confide in the power of God. He leadeth me with His staff and rod.

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SEASON HINTS

November makes us remember that fired foods at night are all right.

In the morning it is well to drink Vermouth tea if we desire to be healthy.

Before retiring we should drink flaxseed tea, with or without lemon juice.

A little grape juice in hot water every morning and night will move the liver and make us bright.

Change stockings and underwear daily and you will nurse a good disposition.

Do not change from light to heavy underwear, rather be clad in a heavy coat when you go out of doors.

As long as there are fresh grapes and pears on the market continue to use them for breakfast.

Pomolas are coming in from various parts of the globe. One-half suffices. Never overdo a good thing, even if you think you can indulge in more than your share.

Grated apple with cream will appeal to every temperament.

Apple sauce with cloves and a stick of cinnamon will touch the right spot.

In colds be sure that every two hours you take to breathing *out* three times the length of *in* breathing. Keep up such exercise for five minutes at a time. Take hot lemonade *on the breath* and the cold will leave you.

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Pineapples are scarce, still when there is a trouble you cannot fathom, always resort to pineapple.

Avocadoes are still on the market and one-quarter of a medium-sized one will help to brace you.

Cold slaw helps a swollen liver, but remember it is the homeopathic dose that charms.

If colds are caused thru acidity in the system, take one tablespoonful of Saleratus before each meal.

Colds are often due to improper food. Let up on eggs and cheese; also butter and cream, and notice the difference.

MEDITATIONS

Resourcefulness is the most remarkable characteristic you find in Unknown America. For generations these people depended upon themselves. This developed their brains to the point where with reasonable opportunities the rapidity with which they learn is amazing. Power of memory is most noticeable. Families purchase merchandise at settlement stores and keep an account running for a year. When settlement day comes their mental account and the book account of the storekeeper will not vary five cents.

Go back in history and you will find that every movement which upset existing conditions produced chaos for a while, and then settled down into different channels and its success came.

Good judgment is like unto a bridge connecting two shores for traffic.

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THE DESTINY OF MAN—PROLONGATION OF YOUTH

SCIENCE and FAITH both help us cast off the shackles of conventionality and present to unbiased minds the only method of self-culture. Scientific investigation proves man's mental possibilities limitless and, furthermore, proves the brain of the most academically cultured to be but nominally in use. We are only just awakening to the stupendous possibilities and gigantic achievements still in embryo in our brain. With the increase of brain activity we are to be able to increase our vitality and prolong youth. The greatest minds have discovered that to arrest "chemical reaction" we need to understand the power of mind over matter thru breath and diet.

Dr. Fish holds that by hygienic breathing and feeding we can prolong youth. Dr. Alexis Carrel agrees that thru proper living many scores of years may be added to one's allotted time, while Dr. Jacques Loeb adds that since each cell is governed by two ferments, pepsin and trypsin, we need to attend to our dynamics and digestives for higher attainments, to gain health, wealth and happiness—the main factors in life.

To fully enjoy life we only need to follow method, regime, system. We need to adhere to a well laid program. Whether ill, weak, miserable, discouraged, unlucky, illiterate, untalented or poor, matters not, for it is within the province of *Science and Faith* to point out infallible means, correcting physical errors, and quickening the mind unto new ambition. Man is the highest product of cosmic operations and destined to reach in matter the treasures of spirit. The days of

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theories give way to demonstration, as one single demonstration means more than a thousand theories. Progress makes great demands upon us, which to meet is the duty of men and women of character. Think, reflect and act.

THE TRUE AIM OF MAN—HEALTH AND SUCCESS

Many and various are the schools and cults that teach physical and mental culture, healing, concentration, psychology, telepathy, spirit and occult phenomena, applied sciences, determinationalism and sociology, economics and eugenics, sexology and theology, cosmology and religion, symbolism and the art of living, and many more studies, but tho partly true in principle, they fall short as to application, and prove their premises to be theoretic—just an idea.

Mazdaznan Health and Breath Culture is the only infallible method of self-culture and development. All schools most voluminously copy it. Still, with all the imitations, there is no equal. Mazdaznan Health and Breath Culture begins with the very factor of life, and on, step by step, thru the universal periods of gestation, up to the perfect man. "Breath is Life," and the rhythm of the breath determines the phenomena thruout the daily walks of life. Control it and the treasures of earth and heaven are yours. Heed the following counsel and give the instructions a thoro test. When physically depleted and you feel sick take the

YIMA EXERCISE

1. Adjust the position of the body to assure ease.

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2. Throw your chest up high; keep the chest wall in place while the muscles of the body relax.

3. Set the tip of the tongue against the lower set of teeth; relax and do not move a muscle of the face.

4. Steady your eyes upon a given point level with your eyes, and dismiss every idea from your mind.

5. Empty your lungs slowly, with body relaxing. Keep exhaling gently, slowly but persistently. Breathe out to the utmost and until it seems you cannot possibly breathe out any more. That point of absolute exhalation reached, arrest all action. counting mentally to ten, to twenty and to thirty, still relaxing.

7. When impossible to remain within a state of arrestment, attend to the relaxing of every part of the body.

8. Now inhale, but do so with a sob and let go of every part but the chest, which must remain sound, like a wall.

9. And now exhale again, as before; slowly, gently, persistently, until it seems you cannot possibly exhale any more.

10. Again arrest all action for ten, twenty or thirty seconds, or more, before you dare inhale.

11. Repeat this exercise three to five times in succession.

This exercise, repeated every three hours during the waking state, will change the gravity of the blood to normality within twenty days and, continued for thirty-three days eradicates eruptions due to poor circulation. To check pulmonary troubles, forty-nine days will suffice, while infectious troubles are arrested after seventy-two days of diligent, religious practice, exhal-

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AIRYAMA EXERCISE

When mentally depressed, heart and soul wounded, suffering reverses or on the verge of nervous collapse; let go of the things that cause sorrow, and immediately resort to this exercise:

1. Adjust body into a comfortable position, whether sitting, working, standing or walking.

2. Throw out your chest to the highest point possible and keep the chest wall right there, allowing no muscular movements. Any movement that may occur will have to be confined to abdomen or solar plexus.

3. Relax every part of the body.

4. Set tongue firmly against lower set of teeth.

5. Empty the lungs and now inhale slowly, gently, persistently, and until it seems you cannot possibly inhale any more.

6. This point of absolute inhalation reached, arrest all further lung action.

7. Retain the breath while counting mentally up to twenty, thirty, or more.

8. Keep relaxed.

9. Now exhale with sighs, at intervals.

10. When thru emptying the lungs, again inhale as before, and inhale to the highest possible point.

11. Arrest again after the inhalation, and count mentally as before if possible for a little longer, then twenty, thirty, forty, etc.

12. And again exhale while sighing.

13. Repeat this exercise three to five times.

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This exercise, taken first thing in the morning and again upon retiring, will aid greatly in mind and heart culture. Used in connection with the Prayer Formula, "Realization," repeated every morning and night, will arrest insomnia, somnambulism, nervousness, sleepy disease, hallucination, obsession, restlessness, bad omens, brain storms, and other mental disturbances. In addition, change diet frequently, take short fasts or hunger cure. Fruit and milk diet, according to temperament, is highly recommended.

YIMA EXERCISE

When physically depleted and you feel sick, heed the following counsel and give the instructions a thoro test.

1. Adjust the position of the body to assure ease.

2. Throw your chest up high; keep the chest wall in place while the muscles of the body relax.

3. Set the tip of the tongue against the lower set of teeth; relax and do not move a muscle of the face.

4. Steady your eyes upon a given point level with your eyes, and dismiss every idea from your mind.

5. Empty your lungs slowly, with body relaxing. Keep exhaling gently, slowly but persistently. Breathe out to the utmost and until it seems you cannot possibly breathe out any more. That point of absolute exhalation reached, arrest all action, counting mentally to ten, to twenty and to thirty, still relaxing.

7. When impossible to remain within a state of arrestment, attend to the relaxing of every part of the body.

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8. Now inhale, but do so with a sob and let go of every part but the chest, which must remain sound, like a wall.

9. And now exhale again, as before; slowly, gently, persistently, until it seems you cannot possibly exhale any more.

10. Again arrest all action for ten, twenty or thirty seconds, or more, before you dare inhale.

11. Repeat this exercise three to five times in succession.

This exercise, repeated every three hours during the waking state, will change the gravity of the blood to normality within twenty days and, continued for thirty-three days, eradicates eruptions due to poor circulation. To check pulmonary troubles, forty-nine days will suffice, while infectious troubles are arrested after seventy-two days of diligent, religious practice, exhaling with parted lips the prayer formula of "Restoration." Fibroids, cancers, tuberculosis are relieved by attending to a raw food diet at the same time.

Mazdaznan always keeps abreast of the times, consequently is *always new*. But the new always goes against the grain of ignorant minds. The first man who wore a silk hat was pelted with rocks. The inventor of the sewing machine had it smashed to pieces by a mob. Folks told Westinghouse that he was a fool for thinking he could stop a train with wind. Jefferson was accused because he thot something might be made of the country west of the Mississippi. And so it goes on, with all the accompaniment of retardation, but in the end *right shall prevail.*

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Gahanbar Call

Thirty-fifth Semi-Annual Gahanbar 1922-1923
To Be Held at

MAZDAZNAN TEMPLE
1867 Union Street, San Diego, Calif.

Beginning Saturday, December 23rd, 1922, Closing Monday, January 1st, 1923.

Sessions from 9:00 A. M. to 10:00 P. M.

Representatives of every Center are welcome and requested to write for accommodations to the Executive of the Border Stronghold.

With showers of blessings,
FATHER HENRY,
1867 Union St., San Diego, Calif.

LEFT TO MAN'S CARE

It is the divine plan of the unseen hand,
Working thru the instrument that we call man.
Is God limited there? No, God is everywhere.
Man gives himself to mere dogmatic creeds
When God's blessed love is in odorous weeds.
Then is it not better to find Him ev'n there,
Than mere sandy desert all naked and bare?
Even deserts shall bloom with sweet fragrance fair
When man takes up work which God left to his care.

—Dr. O. J. Coffman.

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CUTTINGS FROM MASTER'S TALKS

(REPORTED BY GLORIA BRYAN)

We must be aristocratic and consequently must carry ourselves accordingly. Money does not make an aristocrat. It takes refinement of heart to make an aristocrat. In the training of the mind, the culture of and the bearing of the body, *these* make an aristocrat. You may be beautiful, but not an aristocrat. The doors are open to you when you are an aristocrat; society sees in you its superior.

We must improve still more. Our thot waves must charge the very air we breathe. Call and bring out latent forces. Charge the air, and send out thot waves of construction, knowledge, understanding. Charge the very ether with analytical construction. What you cannot do with your mind and hands, do with your heart.

The life-principle is embodied in us, so we can realize our great possibilities.

The old has passed away with its ancestral relationship, all those ideas of suffering, underestimation, all those suggestions that would make us creeping worms; all *these* have passed away. We are rising to the state of being crowned. To my assistance comes everything as I command, for the incentives are in me.

"As a man thinketh in his heart, so is he." Think only of the grand, infinite, perfect, healthful, vitalizing, success-creating. *That* is the seed to sow; "What man soweth, that he shall reap." The harvest assured, not entertaining the slightest anxiety, impress upon your

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mind, that "*I* shall make all things new," for thot is power. Your thinking permeates the air, it is catching. The world knows it. The world wants to perpetuate its kind and its ignorance, but "*This* is the acceptable time, this is the day of salvation."

To the extent you live *this* life, you live the life to come. If it be a life of felicity, of success you have to lay the foundation.

The question arises, "Who is the most fit"? How can we help others out of their misery? If the spark of intelligence is not awakened in another, you are interfering in his own free choice. You are to let *your* light shine. Shine before men that they may see thru *your* good works, the Father who is in heaven, and thus glorify Him.

If you do not trust in God, you will have to follow the conditions and environments of time, which are degrading.

Arouse attention to present needs and thus glorify your God.

A soul saved from conditions and environments is more than all accumulations.

This life is God's and God is Mine. It is sad when a man thinks he is the All.

Everything in nature reminds us that we are most important factors. Some are still chasing after Shakers and Quakers, and all those cults that deal with the occult and hidden—after all, only husks. Return to the Father's house, "where there is plenty and to spare."

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MOTHER'S VOICE

Edited by Maria Rose Ruth Hilton

No Nation can rise above the level of its Womanhood

ZARATHUSHTRA

The Holy Zarathushtra was one of the early Saviors chosen by God to come to earth to establish the Living Word. He came at a time when earth's teeming millions were *fast asleep* and even God questioned: "How can I unseal their souls; they are blind as death; when I call, they hear not; I knock at the Temple door, they answer not; where are my altars; none hear the voice of Ahura Mazda; they scoff at my angels and God; but I will reach thee, thou haughty King; thy sword shall fall from thy hilt and thy mandates shall be as a breath blown away; be admonished, O King, for I smote the earth and broke it as an egg is broken." Then all the tribes cried out: "There is a Mazda, an all-omnipotent power."

Thus God raises up one, His Holy Zarathushtra. He sent His messengers generations before, to select from the tribes a son and daughter from the races of pure blood; and thus open the doorway thru which the Holy Zarathushtra came to earth. The legends say that the mother was constantly overshadowed by angelic beings during the nine months and that Zarathushtra was born fully illumined by the God of All-light, wisdom and knowledge; and that the deavas learning that the Great Lord and Savior, Zarathushtra, was to come to earth to represent the strong-right arm of the Almighy God, Ahura Mazda, determined to intercept Him on the

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way and destroy Him. A great battle ensued, in which the powers of Light won a mighty victory.

For six generations the holy messengers labored to bring forth from out of the best seed of two tribes this Great Savior Soul. It was said that the Lord God Ahura Mazda spoke thru the Holy Infant, prophesying to the King and his learned men such things as were soon to happen, but it only hardened their hearts and they denounced the holy Mother and demanded that she leave the city or they would have her stoned to death and her child with her. Then the Lord spoke thru the mouth of the Babe, pleading and admonishing, saying: "I come to deliver men from darkness into everlasting light and to teach men that the souls of the righteous shall live forever." These learned men were confounded by these words spoken by the mouth of a babe and begged to go away and meditate, saying: "Tell not the King, lest he put us to death, but tomorrow we will come again and consult with Thee." When they had gone the Lord spoke to the Mother: "Take Thy Child and flee into a place of safety, for the King will kill Thee." Thus from place to place fled this holy mother, but at every place some wondrous act—miracle—was performed by the Lord thru the mouth of the Holy Babe. Each one reporting these miracles to the King and each one of them ordered to "go, search and bring this Mother and Child that I too may see these wonder-workers." But the Lord Ahura Mazda guided and protected this sacred mother, leading her at last out of the city into the forest, where He spoke to her, saying: "Twenty years shalt thou tarry in this forest fearing naught, for the Lord will care for thee, and when thy son shall be large, stronger than other men,

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behold thy God will manifest for the Redemption of the rāce of men who are hunted and slain for the Glory of Kings." And here in the forest dwelt they until Zarathushtra grew and in stature was thrice as large as ordinary men. In strength He was so great that no number of men could overcome Him, and because of His gentleness the people called him: "The Lamb of God." Now the King made a decree that unless this Mother and Child were found every male child would be slain, and there were ninety thousand male infants in this City of the Sun. Even the King's wife and daughter bore sons that year, and that greatly perplexed the King and he sought in every way to change the decree, but could not without jeopardizing his Kingdom. The decree had to go forth, and when the day came for its execution, behold, only one thousand mothers and babes were present; eighty-nine thousand mothers fled the city with their babes. This angered the King and he dispatched many of his men to go forth and search out these mothers and bring them back, that both mother and babes were to be slain. The King then left the one thousand waiting while He returned to his home. This angered the multitudes that had come to witness the execution and they turned upon the King and slew him, thus all the mothers and their innocent babes were saved.

The Holy Babe grew in strength, power and wisdom; and as a young child the Lord God Ahura Mazda wrought wonders and miracles, giving signs and prophesying—teaching the people to build houses and how to subdue the earth thru righteousness and peace. In this forest He founded the Order of the Shepherd Kings, every man calling himself a King and every woman calling herself a Queen.

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Zarathushtra grew into manhood and the Lord commanded Him to go to a far distant land where dwelt some of His Ancient Kin, and where He would be received, ordained and anointed Priest, and where he would continue to work signs and miracles unto the glory of Mazda. He remained seven years with these people, when again He was told by the Lord, "Return to the forest, where Thou shalt leave Thy Mother with Thy people, and I will take Thee to the City of Thy birth and this City shall fall before Thy hand, for I, the Lord God Ahura Mazda, have turned its favor against its Kings." Zarathushtra in obedience follows the Lord's commands, and in two days is again in the City of the Sun. He goes at once to the Palace and presents Himself to the King, and here a long controversy extended into days; for the King, a good man, but without spiritual discernment, could not believe in the miracles performed by Zarathushtra. Still greatly interested and desiring to *know the truth*, the Lord was of long endurance and patient with the King; but the time was up and Zarathushtra was called back to the forest, whither He went to write the "Zarathushtrian Law"—"the Ahura Mazdian Law." For thirty days and nights, without eating, drinking or sleeping, He labored to fulfill the Lord God Mazda's work. At one with Him, He wrote down that memorable code which from that time has been held as the infallible law by all Zarathushtrians and regarded by them as the *"Living Word of God"*—a code so holy and righteous that no member ever thot to disregard, much less to disobey its Divine commands.

This accomplished, the Holy Zarathushtra continues His Divine Ministry, preaching and teaching righteous-

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ness and peace unto the people, everywhere displaying the great power of Ahura Mazda, shedding a light so great in the midst of midnight darkness that the forces of evil were stirred to do their utmost to put out this All-powerful Light; and everywhere Zarathushtra went He was hailed with great joy by His own, but was pursued by these relentless foes of righteousness until at last the time was at hand when He was permitted to "Glorify His Father in Heaven" by making the sacrificial offering of pouring out His life's blood upon the altar of time.

Heroism was strongly marked in the character of Zarathushtra; in the midst of midnight darkness He stood forth without a vestige of fear, meeting every opposition with a courage that evoked surprise and wonderment even from His foes. Thru Zarathushtra the Lord Ahura Mazda revealed great and marvelous power—the power of the Spirit. The light at this time was so dim that no one believed in an All-luminous Being; and all the evidence brot before the King could not convince him of a Spiritual Being whom we call God. After many repeated efforts to convince the King, the Lord Ahura Mazda said, thru Zarathushtra: "I am come, O King, to bring righteousness and to reveal the Laws of Ormazd; and these laws shall stand above all other laws; I made Thee King; oft have I spoken to thy soul as thou attained to the measurement of the stars, to search for the *power behind the stars.*" When these words were finished, the King arose and said: "Enough, enough; Thou turnest my head with these wonders, and because of the mastery of Thy wisdom I scarce know if I am dead or alive; all the rest of Thy days Thou shalt dwell in my Palace and do whatsoever

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Thou wilt." And Zarathushtra said: "Until I come again, keep Thou thy counsel; I shall need Thee where Thou art; for the present I must return to the 'Forest of the Goats'; give me of Thy choicest ink, brushes and writing cloth, and send Thou two servants with me." The next day Zarathushtra returned to the Forest to write the Zarathushtrian Laws. With this supreme task completed, He returns to the King, bringing the King a copy of the Laws. The King had another attack of unbelief, but was finally won over to the Lord, renouncing the throne and accompanying Zarathushtra thruout all His remaining days, even to the cross. Like our Savior, Jesus the Christ, Zarathushtra was crucified between two thieves.

WALLS OF CLAY

"We are to be in matter
What we are in Spirit."
—*Ainyahita.*

We are here, embodied in "this house of our earthly sojourn," to prove the power of the Spirit and to test the endlessness of matter (substance).

Man represents four kingdoms in one. He has come up thru the processes of evolution, from the lowest to the highest—a perfected human being—and as such he stands forth a God-crowned being. All that is contained in the great macrocosmic world we find concentrated in man in microcosmic form. In other words, we are spiritual beings hemmed in, around and about, with these "walls of clay." Shall these "walls" rule the spiritual man, or will he arise and assert his superiority? This may seem a pertinent question, but it is

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one that all must answer sooner or later, and we must grasp time by the forelock; for Father Time waits for no one. It is today just as two thousand years ago when the Savior said: "This is the acceptable time." There is no time like the *present,* as "there never will be a tomorrow, for tomorrow will be another day, with burden of joy or sorrow."

Life is a glad, sweet song to those who have found its joyous, harmonic strain. There are a few beings who have found the great "plains of peace," and they have but one thot, i. e., to aid others toward the same goal. In this state of peace may be found the long-sought-for repose, where the soul may calmly view life's infinite operations undismayed and unafraid; and where the winds, whether like calm southern zephyrs or storm-tossed billows sweep ever and anon across the ceaseless ocean of limitless space, still naught can disturb these quiet waters; for the soul has found its anchorage, therefore rests in perfect peace and safety. This blessed state gives birth to the spiritual attributes imparting conscious realization, revealing the treasures of the heavenly realms and the joy and felicity of the highest, most blissful state that this earth-life has to bestow, reaching the heights to which the Blessed Ainyahita referred when she declared: "We are to be in matter what we are in spirit."

There is descending to this earth plane at this time great quickening waves of life. Let those who would receive this added power apply their knowledge of rhythmical breathing, that the blessing contained therein may fall upon receptive minds, imparting its golden treasures from the storehouse of God's infinite supply.

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FEDERATOR

Edited by Nellie Wheelwright

STUDY OF MAN

Education may do much toward the polish of man, but where the material is held in check of gestative environments the mind remains stifled and uncultured. Thus the *Slav* cannot reach the desired end. Nature has to step in to do her work en masse as she has done in the past. It cannot be denied that there are periods in the life of a planet to create a mental wave as well as other waves infecting a large body of humans at various latitudes for good or ill. It is in the air and all those susceptible to such planetary and terrestrial influence undergo changes conducive to progress. Even an ill breeding wave is for the betterment of those surviving it. The *Slav* passing thru a great momentum, first wavering between the two great extremes—the material blinded by the intellectual—must first find anchorage in the spiritual; at least the moral and ethical. Such a change at hand will help modify the physical side and help change the trend of thot in an intellectual direction making understanding possible, and tho the result obtained may not be entirely mutual, the tendency will be sufficiently pacific to create business relations. The *Slav* has a great work at hand, owing to provincial differences due to miscegenation, voluntarily and involuntarily engaged in, by choice or impositions forced upon by migrating hordes and other transient upheavals, too numerous to detail or relate satisfactorily to an investigative mind. All these great differ-

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ences, created through a course of time and thoroly rooted thru misapplications due to a great misunderstanding of nature's laws, need to be eradicated to the gravity of purity harmonious and true to a physical type, before the tribal ties can enjoy mutual relations. The purest of *Slavs* are the little Russians and Polites; all others (called *races* by historians, altho the term peoples or nationalities would be more proper) are more or less densely tinged that the index of blood is sufficient to determine their relations. Bulgarians, Serbians, Greeks and particularly the Rumanians are so intermixed that volumes may be written to understand or know their origin. The Rumanians include all the sediment of every race, peoples and nationalities that ever passed from Asia to Europe. All that type either has to become modified or purified before an equilibrium in the scale of racial relation can be set, or the terrestrial change as to position has to suggest destructive means unto extermination of these halfbreeds of uncertain endeavors. Ere such goal can be reached many a phase has to be employed and many generations come and go.

The *Latins*, altho of spiritual *base*, nevertheless are greatly hampered in their progress, due to miscegenation, particularly imposed upon them 100 B. C. up to 300 A. D. In addition to tribal solidification certain Latin tribes mixed with the yet insufficiently set Anglos tribes, particularly the Teutons. Italians, French and Germans and at intervals even Poles have mixed and intermixed, thus making tribal differences uncertain, inviting resistance of a political nature at the expense of social determination. All the struggle among the Aryan, or White, race with its peoples, tongues and

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nationalities is due to intermixture making gravity and index of blood uncertain, creating desires of liberation, falsely applying such a desire into directions destructive to life and property, instead of realizing that the enemy to our freedom and progress lies not without, those of our kin, but that the disturbing element is to be found in the blood—the heart—the purification of it an individual act, prompted by efforts directed toward adjustment.

The *Anglos* have not escaped miscegenation altogether, altho to a much greater degree than the *Latins* and the *Slavs*, nevertheless some foreign blood came to them thru the Romans, the Gauls, as well as the Moors (Spanish and Portuguese). Altho the four distinct types or tribes of the Anglos enjoyed tribal demarcations and have held to them to a point of perfection outside influence caused enuf eruptions to suggest intermixture, to a degree at least inviting turbulency sufficient to inaugurate differences to sword points. Such differences seek gradation even as water seeks its level. Ere such a state may be reached great upheavals must come upon them. The blood has to be equal in index and gravity while the mind needs to apply itself equally as much. The *Anglos* not only have to be in the lead but those of Anglos division (group) must come to a mutual understanding, sufficient to guarantee education on equal grounds, that the trend of thot may become free from suggestion or influence. *Anglos* type man must be able to recognize the substantial in the *Latin* and give due honor and respect to it, while of the *Slav* he accepts or rather recognizes the factorship conducive to utility.

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CARE OF THE FEET

"If the feet are clean the whole body is clean." So said Jesus, and He was right. Feet and footwear play quite an important part in the well-being of man. We may pay attention to corns and bunions, but that does not suffice, in fact, those foreign growths would not be if we had paid more attention to our footwear in general, as upon the proper care of the feet a good deal of the circulation of the blood depends. All colds and stomach troubles are traceable directly to the improper care of the feet, which means improper material in which the feet are stockinged, and shoes. It will amply repay us for the little trouble it may make to first wrap well-rubbed feet in silken or fine linen cloths and over them wear ordinary summer-weight stockings. These foot-wrappers should be replaced by clean ones two or more times a day, or as often as one feels the least uncomfortable or distressed. We should attend to our feet the first thing when we come home. Take off shoes, stockings and foot-wrappers. Give the feet a thoro rub, rewrap them in clean cloths, put on stockings and slippers, or after a good rub one may remain barefooted while in the house. After months of care for the feet these wrappers may be discarded and stockings of a good thin fabric be worn close to the skin. Of course, change the stockings several times a day when engaged in a business that takes one out of doors frequently, in all kinds of weather and in all kinds of places. Attention to the feet eradicates all the irritations of the membranes, cures catarrhs, even catarrh of the stomach, and with it removes indigestion, dyspepsia, and prevents cancer from ever taking

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hold of one, even tho man be scrofulously (syphilitically) born. These little attentions not only count, but they do spare one inconveniences. Besides, it is quite a recreation to attend to oneself with judgment and reason.

SMALL UNIVERSE IN ITSELF FOUND TO CONTAIN MANY GIANT SUNS

The large Magellanic cloud, a group of stars and nebulae visible from the southern hemisphere, which is believed to be some sort of a small universe itself, proves to be of staggering dimensions.

The first measurements of the distance and the size of the cloud, accomplished by Harvard astronomers from photographic plates made at their Peruvian station, have established that it is 110,000 light years from the earth and that its linear diameter is about 15,000 light years. A light year is six trillion miles.

A large Magellanic cloud, which resembles in appearance the Milky Way, is separated from that system of stars of which our solar system is a small part. Photometric measures of the Magellanic stars indicate that many are actually far brighter than any yet found in our solar system. Hundreds of these stars, it is said, were found to exceed the brightness of the sun by 10,000 times.

The rock of the pyramids was made like our concrete blocks, small bricks, coated with a specific solution that petrified them into single gigantic slabs. The inscriptions on the pyramids are identical with the numbers in John the Revelator's writings, or Apocalypse.

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THE MARTIANS

The belief that Mars is inhabited has been strengthened by further discoveries regarding its atmosphere, reported to the annual convention of the American Astronomical Society.

These discoveries are purely technical. They indicate only that conditions on Mars are of a sort to permit life of the kind we are acquainted with. There is breathable air, and a temperature not impossible for human life to sustain; conditions which on the moon, for instance, do not exist at all.

The suspicion that Mars is inhabited by living things has inspired many novelists and story writers, including Du Maurier and H. G. Wells. Actual confirmation of the theory, and particularly communication with the supposed inhabitants, is not likely, however, till this world has advanced in knowledge and methods infinitely beyond the point it has reached at present. The astronomers think that Mars may have so advanced. The Martians, if they exist, may know far more about us than we know about them. They may be making the most frantic signals to us across the void, and be feeling the most bitter irritation at our stupidity in failing to decipher them.

All that is easy for the imagination to conceive. It is only before a universe in which Mars, like the earth, is a pin point dusty with motes that our wonder staggers and falls flat.

The musician speaks in tones, the orator in words, the mechanic thru works and by their works thou shalt know them.

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THE EARTH WORM

If nature hadn't created the earth worm, vegetation upon the hard crust of the planet would have come to naught.

The worm needed to burrow into the ground, soften it, aerate it, enrich it, and thus prepare it for nature's first seeds. In an acre of ground, ten tons of earth pass thru the earth worms' bodies annually.

If creation is only a mechanical process, what an infinitely small chance there would have been of worms being organized into automatic and scientific agriculturists and then being placed on the earth at the right time to prepare the way for the first vegetation! Without vegetation, all higher life would have been impossible. It is the peculiar art of vegetation to be able to acquire the sun's energy and store it up for the use of animals, including mankind.

The earth worm may be said to have been the pioneer for all higher forms of life, and that the success of creative evolution leading up to man came thru his humble mission.—*Selected.*

"REVOLT AGAINST CIVILIZATION"

Our modern world may perish if we do not learn to improve our stocks and to set higher standards for human life. We have come to the place where great multitudes of men and women are unable to carry the burdens of an increasingly complex society and in consequence either fall beneath these burdens or revolt against them. In Russian Bolshevism we get the supreme illustration of their revolt. Bolshevism is

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the incarnation of the atavistic past; biology the hope of a progressive future. In biology, one finds the finest fruits of the modern scientific spirit, ripened by the patient labors of earnest seekers after truth. Here is something new, "eugenics," the science of race betterment, the unveiling of the mysterious life process, the discovery of the true path of progress, the placing in man's hands the possibilities of his own perfection by methods at once safe and sure.

The great thing is to get people to think racially. With the development of an eugenic consciousness and the curbing of degeneracy, plans for race building will almost formulate themselves. The eugenic ideal is thus presented as an ever-perfecting *super-race;* a super-race cleansing itself *thruout* by the elimination of its defects, and raising itself *thruout* by the cultivation of its qualities.

Such a race will imply a new civilization. Even under the most favorable circumstances, neither this race nor this civilization can come today or tomorrow—perhaps not for many generations; because, like all really enduring creations, they will be the product of a progressive, evolutionary process, not of flaming revolution, or numbing reaction. Yet this evolutionary process, however gradual, must ultimately produce changes almost beyond our dreams. Every phase of human existence will be transformed; laws and customs, arts and sciences, ideas and ideals, even man's conception of the Infinite.—*Lothrop Stoddard.*

By the sound of the instrument we determine the kind and by the voice we are able to determine man's temper and humor.

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BIG EATS IN YE OLDEN DAYS

Peter the Great, of Russia, and his gang of twelve stopped at Godalming village, England, in 1698. For breakfast they ordered half a sheep, a quarter of lamb, 10 pullets, 12 chickens, 3 quarts of brandy, 16 quarts of wine and 84 eggs. The tavern records show that the 13 gluttons devoured this repast to the last crumb and the last drop.

Compare this with the dainty breakfast we eat today.

Despite the enormous morning meal, they recovered their appetites by night.

For supper they ate 42 pounds of beef, 56 pounds of mutton, 3 quarters of lamb, a loin and shoulder of veal, 8 chickens, 8 rabbits and 42 bottles of wine.

It is difficult for us moderns to understand how they got away with so much meat. The 42 bottles of wine are more easily comprehended.

The above makes its rounds in print annually, not to encourage big feeds but to abhor the thot of feeding faces and rather study aggregations of life so as to cut down even the meagre fare now current, until the tissues of the life to be shall be content with simple saline infusions.

The man who minds his own business sets a better moral example than all the precepts written from time immemorial will ever be able to convey to the seeker after truth.

Gossip is a crude method of getting at the truth of things and he who engages in its methods proves his ignorance.

He conquers who endures.

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LIVING GOD'S TRUTH

Life—in the dashing rivers;
Joy—in the meadow-lark's song;
Everything perfect in Nature,
Man is the only thing wrong.

God—in the snow on the mountains;
Christ—in the lilies so white;
Forgive, forget, and be happy,
Love will make everything right.

Love—and God's Love will reward you,
Like a sparkling fountain of Youth,
O'er sickness and sorrow triumphant,
Loving—and living God's Truth.

GREATER POSSIBILITIES

As times change we change with them. There was a time when we were babies and baby things attracted our attention to our delight and pleasure. Times changed and we found other things attracting us in accordance with the degree of development of our faculties. Again we left off where once we thot of having found the bonanza of our fancies and began to search and apply ourselves to heretofore unnoticed, unobserved possibilities. Of course, all that we began to realize always has been, but to us the just discovered was once unknown to our senses. As we go on following the spirit of the times correspondingly with our own development even the occult, the mystic, the hidden, come within our reach, to be used or utilized to the degree of our understanding and the power, the ability, of our sense of application.

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Things remain unknown to us only to the extent of our inability or insufficient desire to follow the current of the spirit of the times, which spirit of the times is like any other current in nature, characterized by an over-current and an under-current, leading us for good or—*better*. Of course it is the *better part* we desire and wish to choose. In that case we necessarily have to apply our better knowledge prompted by better motives. The better thot must lead us, the better self has to rise. All that is better in and about us has to grow upon us with power sufficient to impress our mind, our brain, our senses, until at last every intelligence, energy, cell, fibre and tissue of our physical self corresponds harmoniously with the better designs of our heart, and we plunge into the world conscious of the fact that not unto me but unto God be glory for my success. All success is for the glory of Mazda; all failure most surely reflects upon us, showing that the motive behind it all was nothing short of selfishness. Of course selfishness has its good side; it labors to gain failure, shame, sorrow, remorse and dissatisfaction, which eventually lead the thinker to the realization that there is something *better* to live for than the mere gratification of an attempt to live for the carnal, the physical, the phenomenal, the passing. A lesson comes to us whichever way we may turn, whatever path we may pursue. But while we find ourselves in the presence of greater possibilities, we may as well throw our net on the other side of the lifeboat and make a splendid catch, worthy of our time and labor.

Treat the things of an illusionary nature with a passive mind bent to silent contempt—and the shadows of doubt will flee.

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STATISTICS

Did you ever look up statistics, statistics of every country in the world? They declare that not less than nine-tenths of the products of the earth go to waste because there are not enuf willing hands to gather and haul them in. This is correct, and *still* there is plenty and to spare. Nature lavishes herself on everything, and even statistics bear it out. Statistics put it, "nine-tenths go to waste"; yet the world says there is not enuf to go around; that nature does not call out enuf. So we must cut *down.*

I don't economize for the sake of economy itself, but because of the good it will do me. I am to prove limitlessness in nature, still with it all search and find comfort in economy.

"In my Father's storehouse there is plenty and to spare," right now, and there *will* be plenty and to spare *ad infinitum.* But unequal distribution of labor and common carriers are the cause. There is no unequal distribution of wealth, not of Rockefeller's millions; he can keep them; but it is Unequal Distribution of Commodities and the *lack of system* to carry the goods to communities where needed; the want of good organization.

When we want a good orange (the good oranges are sent to New York), we will have to wait till they are shipped back to us. Instead of eating our own potatoes, we ship them to Maine and Maine ships them back.

Wonderful economy! We send our celery to Michigan. Wonderful brains! Wonderful days, when we sent our silk to Boston by freight and then brot it back here by express. Marvelous! There's *system* for you!

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